

Christian Life

JULY • 1951

THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢

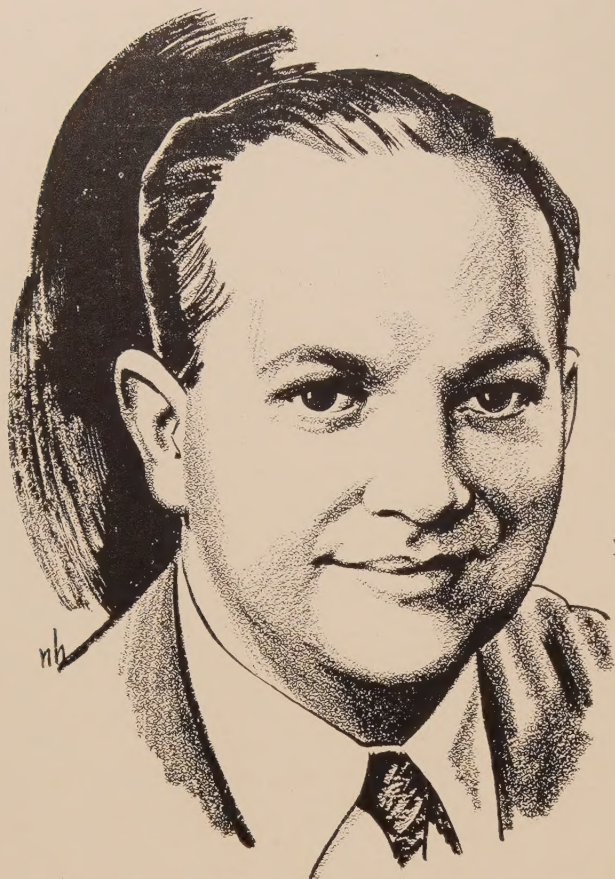


In the **NEWS**

- ★ Gospel Drive Aimed at Europe
- ★ Mission Buys Sub Chaser

CHRISTIANITY USA: MINNEAPOLIS—ST. PAUL

The Twins Are Not Identical



DR. BOB COOK, Moody '30, is president of Youth for Christ International and associate pastor of Chicago's Midwest Bible Church. Experience with young people, gained through travel that has taken him to many parts of the world, well qualifies Dr. Bob to speak on the problems and training of modern youth.

"My father was right..."

"'Boy,' he said, 'you want to be an auto mechanic.' That's okay if that is the job God has for you. But whether you are a mechanic or a minister, you'll be better at the job after a year or two at Bible School.

"'I'll finance you to a year at Moody Bible Institute and you can fill your heart and mind full of the Word of God. Then we can see what the Lord has for you as a life work. What do you say?"

"What did I say?—what could I lose? Sure, I'd take him up on it!

"So, I landed at MBI—wrenches, reamers, micrometers and all—and stayed until I was graduated in 1930. Moody did two things for me: It taught me that the basis of all preaching is 'What does the Bible say?' and that the basis of all Christian work is evangelism—the pull for souls.

"I pray God that the twofold passion—for God's truth and for precious souls—may always burn bright in my soul.

"Today, though she might be satisfied with looking back to a glorious past, the school that D. L. Moody founded is keeping up with every modern approach to gospel presentation . . . films, radio, planes, science . . . all geared to the old-time message of salvation.

"For today's teen-agers, I can think of no better word than that which my father spoke to me: 'No matter what the Lord's will is for you, you'll be better off in any field after Bible school.'

"Yes—looking back over 20 years in the Christian ministry and seven years of working with young people—I know *my father was right!*"



A NEW PICTURE BOOK of student life at Moody, beautifully printed by gravure, is yours for the asking. With it we'll include a new school catalog which gives a complete and detailed description of the courses at this famous Bible school—the school that gave Dr. Bob Cook

the foundation for a successful Christian career. Address Office of Admissions, Room L814.

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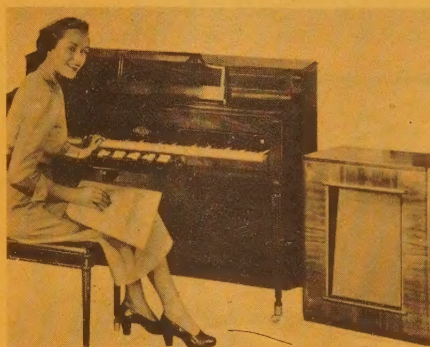
Electronic Piano-Organ

Perhaps you want an organ in your church but cannot afford one. The Lowrey Organo, an electronic piano-organ, will give you a wide variety of musical effects for a fraction of what an organ would cost you.

It makes three instruments of one: piano, organ, organ and piano together. Anyone who can play the piano can play the Organo. No special training is required.

The Lowrey Organo provides a full 60-note range of organ tonalities through a tone cabinet housing electronic tone generators and speaker. The complete installation consists of a Key Switch Frame, Control Panel and Tone Cabinet.

A bank of 60 contact switches, the Key Switch Frame, is placed across the piano keys at the far inside edge. The frame is supported by the inner faces of the key checks of the piano, and individ-



For further information on electronic piano-organs, check No. 773-A listed on next page.

ual contact adjustments compensate for key height variations.

There are three basic tonalities: Principal String and Horn, available in two intensities (loud and soft) for each tonality. Two Vibrato intensities, heavy and light, are provided.

Only two square feet of floor space is required for the Lowrey Organo Tone Cabinet, which houses the electronic tone generation sources and speaker. It has proved electrical circuits, using radio tubes and standard radio parts. The Organo is sold through established music dealers. For further information contact The Lowrey Organ Division, Central Commercial Industries, Inc., Chicago, Illinois, by checking item No. 773-A on the next page.

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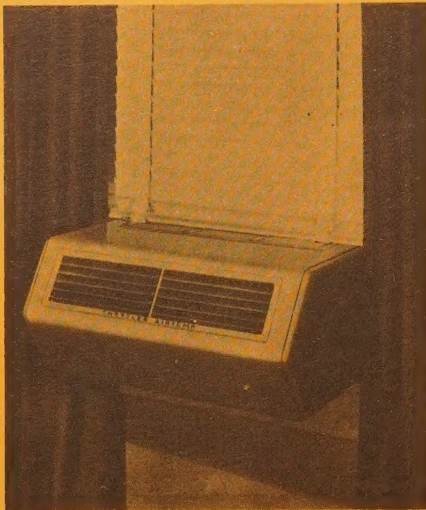
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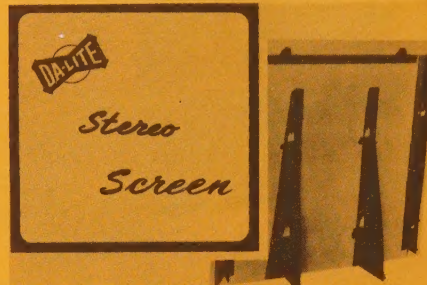
Chrysler Airtemp of Dayton, Ohio,

will be glad to help solve your air conditioning problems. Simply check item No. 773-B below.

Stereo Screen

A visual technique that's gaining in popularity is three-dimensional projection—and here's a new stereo screen that meets all the exacting requirements of stereo projection.

Its smooth, flat surface is free from wrinkle and distortion. Constructed from eighty point display board, it has



For further information on stereo screens, check item No. 773-C listed on form below.

a clear coated back side and silver coated projection surface. The dual-easeled back, which has "stiffeners" for rigidity, is suitable for wall hanging or table use. Lightweight (only nine pounds), it comes in a self-storing container.

You'll find that stereo projection opens

new vistas in visual teaching. The three-dimensional effect gives an illusion of reality lacking in other types of projection. Men's brotherhood class, ladies' aid, Sunday school and D.V.B.S. classes, home get-togethers, will profit from and enjoy stereo slides.

This practical and economical projector can be secured from the Da-Lite Screen Company of Chicago, Illinois. For further information, check below.

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In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

JULY • 1951 Volume 13 Number 3

THIS MONTH

THE "INDIAN" FEATURED on this month's cover was photographed, appropriately enough, in an area that abounds with such Indian-ish names as Minnehaha, Nokomis and Minnetonka. In St. Paul, Minnesota, where this "redskin" donned his paint and feathers, Indian mounds jut straight up from the banks of the upper Mississippi and one lofty incline bears the name of Cherokee Heights.

Glen Waldon, a student at the St. Paul Bible Institute, put on the Indian garb for a performance of the school's "World Missions Night." Graphically presenting the challenge of missions, the extravaganza is only one of a number of Christian activities that make the Twin Cities of Minnesota one of the most outstanding areas of the nation for successful evangelical activity of all types.

All of which is by way of introducing the article which appears on page 13 of this issue. This month CHRISTIAN LIFE presents another "first" in Christian journalism: the initial article in a series on "Christianity, U.S.A." Read "The Twins Are Not Identical" in this issue, and then watch for behind-the-scenes reports on other key cities of our land in months to come.

AS MANAGING EDITOR Larry Ward scoured the Twin Cities interviewing evangelical leaders and collecting material for his article on Minnesota's famous feuding Twins, person after person in both cities lauded the crusading efforts of Governor Luther W. Youngdahl.



GOV. YOUNGDAHL

On the last day of his stay in the Twin Cities, Editor Ward interviewed the Minnesota Chief Executive. Asked to give a special message to CHRISTIAN LIFE readers, Governor Youngdahl urged the prayerful interest of all Christians in better government. "Our faith," he said, "must be translated into dynamic action in all areas of life."

The photograph of Governor Youngdahl appearing on this page was taken especially for this issue of CHRISTIAN LIFE by the St. Paul Association of Commerce.

NEXT MONTH

A suicide was averted when a sailor, ready to take his life, turned on the radio and heard, "For God so loved . . ." This verse reached the seaman's heart, and he accepted Christ as Savior. This is only one of many thrilling radio conversions to be featured in CL's annual radio issue.

Whither Jerusalem? Will this ancient city become an international city? Why is Jewless Old Jerusalem "The City of No Refuge"? John A. Huffman, formerly CHRISTIAN LIFE's correspondent to the Middle East, reviews the history of this city of shrines, barricades and intrigue.

Christian teen-agers today are enthusiastically reaching their 15 million classmates for Christ. You'll be refreshed and challenged by Les Flynn's portrayal of what one leader calls "the most promising sight on the Christian front today." America is hot for high school clubs. Learn why.

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Readers Write

Condemnation and Praise

From the tenor of "It May Be Earlier Than You Think," Author Flynn seems to be living more in the belief of "He may not come back for 300 years" than "Christ may return in two or three years." . . . If I do not believe Christ is coming in my lifetime (although He may not), then I am robbed of much of what this hope should mean to me. . . . James evidently believed he was living in the last times, since he wrote, "The coming of the Lord draweth nigh." Paul evidently believed it, for he wrote, "We which are alive and remain unto the coming of the Lord." . . . The great advance to regions beyond has been made largely by those ardent believers in the soon return of the Lord Jesus.

Ripley, Tenn. JOHN SEATON, Pastor

Maranatha Baptist Church

* * *

"It May Be Earlier Than You Think" was very misleading. . . . According to Mr. Flynn's writing, he must be a post-millennialist, which is very unscriptural.

Motley, Minn. WALTER BERGLUND

* * *

I agree wholeheartedly with the author of "It May Be Earlier Than You Think." It is comforting to know that at last something has been written in this vein. That the Lord is coming again is certain. If it were not so, our faith would be in vain. But with all this stress and emphasis being put on His near return, it makes one feel that many things would be silly to tackle.

South Ozone Park, N. Y. LILLIAN ELLINGSEN

* * *

I highly commend you on Leslie Flynn's fine article, "It May Be Earlier Than You Think." The widespread amount of date-setting in these days concerning our Lord's return and destruction of the world only creates confusion in the hearts of Christians. . . . I'm a strong advocate of faithful daily living and less ridiculous speculation on matters of which only God knows.

Elsmere, Neb. WILLIAM NEWSON

Error or Intentional?

On page 36 of your May issue I noted a serious omission. I refer to the fact that the American Baptist Convention has medical work in Africa, but their work was not mentioned. Is this an error or intentional? I trust it is the former. If not, then I wonder just how reliable your periodical is.

Manistique, Mich. WM. H. SCHOBERT

Without Hatred

The article "Today's Book of Martyrs" really caused me to stop and think. Without attempting to stir up undesirable "mob hatred," it bluntly and quite objectively pointed out the extent to which Christians in Communist- and Roman Catholic-controlled areas are persecuted. . . . Why haven't these facts received more attention? I doubt very much if the majority of our citizens have any idea of the magnitude

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If you receive a "SUNSHINE LINE" greeting
you can be sure it is a thoughtfully chosen card.

When you send "SUNSHINE LINE" greetings
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10 NOTE FOLDERS
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the rage of the godless THREATENS OUR LAND!

Beware, America the awful beast lunges toward us! Look before it destroys, and brings death to what we hold so dear. The rage of the godless threatens our very lives. Unbelief and compromise have weakened our defense.

For this national tragedy the churches must bear a full share of blame.

Why are there not more Christian statesmen? Why has the Bible been ostracized from our schools? Why are the pulpits of our country so void of Holy Spirit filled men?

Too many clergymen have denied that the whole Bible is the eternal, inherent Word of God. Too many churches have become mere social clubs instead of light-houses to the wayfarers and fortresses against the onslaughts of the enemy of our souls. Too many Sunday Schools have degenerated to places of social learning and have failed to mold God-fearing men and women to teach and lead us in this hour of national crisis.

Do you know that millions of boys and girls walk out of Sunday School every Lord's Day knowing little more of God's Word than when they came in? They learn nothing of the wages of sin, salvation by faith in Christ, or how to live a victorious Christian life.

How is it with your Sunday School . . . are you sure your teaching materials are Bible-centered?

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Scripture Press

of this wholesale butchery, and little will be done to solve such problems until the public is aware of their existence.

Moorhead, Minn. CLINTON ERICKSON

From the Laymen

I have read with great interest your famous editorial "By This Shall All Men Know." If revival waited upon everyone getting right, two facts are sure: It would never come; it wouldn't be needed since

Box Score . . .

Of the hundreds of letters received in answer to the now famous editorial "By This Shall All Men Know," the overwhelming majority back up CHRISTIAN LIFE's plea for the demonstration of more love between Christians. Here's the box score at press time:

For 86 per cent
Against 14 per cent

everyone would be right. The greatest value of your editorial is not in its attempt to produce this baptism of love, but rather in its hidden admission of our desperate need.

Oklahoma City, Okla. DON J. MILAM
Evangelist

* * *

It would be regrettable, it seems to me, if all evangelicals would together disobey God and, for the sake of unity, some go back into forbidden apostate circles. . . . It is a great fallacy to assume that it is a lack of Christian love that causes the division.

OLIVE REYNOLDS TUCKER
North Adams, Mich.

* * *

Regarding the blasts under title of "By This Shall All Men Know," I feel I speak for others who deplored the very sharp and broad denunciation of conscientious brethren whom you took it upon yourself to lecture in world-wide publicity. I protest particularly against the spirit in which you published the ugly sneer at several denominations of Christians whom God has signally blessed. . . . I am convinced that God has in His providence raised up various groups of His children to bring into strong light some too much neglected truth. This does not hinder Christian love, nor does it imply any holier-than-thou attitude.

Ormond Beach, Fla. FRANK A. CLARKE

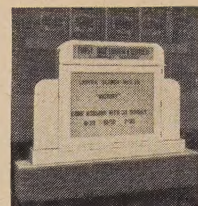
* * *

"By This Shall All Men Know" is a very serious mistaking of what love for the Lord really is. In the main the article sounds a commendable note, but like so many other fine writers in our present era of crippling compromise and grievous apostasy, it mistakes a weak sickly sentimentalism for real Spirit-begotten love for the Lord.

Portland, Ore. REV. EZRA S. GERIG
Twelfth Avenue Bible Church

* * *

They tell me that when John the beloved was so old he had to be carried into the church, he would call out, "Little children, love one another." May we all get mellow and mature enough in spirit to do the same.



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... I'm no angel. But I do love all of God's people.

Hazel Park, Mich.

MRS. L. E. DEAN

From the Leaders

Regarding the editorial "By This Shall All Men Know," your hands are not clean . . . so that you are free to sit back in pharisaical righteousness and pronounce a plague upon others. . . . From an accuracy standpoint your editorial was a very poor piece of reporting, and you are guilty of circulating mis-information, a serious charge to make against a supposed Christian publication. And may I ask for what purpose? If you aimed at producing a sensational news item that would help you sell your magazine, that is deplorable. Incidentally, some of your readers are suspicious that such is the case.

New York, N. Y. DR. W. O. H. GARMAN
Vice-President, American Council
of Christian Churches

* * *

In my opinion, you have tragically missed an opportunity to render the cause a great service. I am sure that all our N.A.E. people would welcome an honest and disinterested attempt to bring those together who seem so widely separated. . . . Instead, by attacking both the American Council and N.A.E., you have undoubtedly stirred up a great wave of resentment in both camps which will be applauded only by the people who have adopted the attitude, "a plague on both their houses."

Boston, Mass. DR. J. ELWIN WRIGHT
Executive Secretary, Commission on
International Relations of the N.A.E.

* * *

I believe that we never can come into the holier life without full obedience to the commands of God, and I greatly fear that CHRISTIAN LIFE, in printing this article and the responses that have come to it, is in danger of thinking that the voice and the vote of the people rather than the clear commands of God are the criteria by which the rightness or the wrongness of any act or policy should be judged.

DR. J. GORDON HOLDCROFT
President, Independent Board for
Presbyterian Foreign Missions
Philadelphia, Pa.

* * *

I believe the editorial is an honest attempt to evaluate the present situation in American Christendom and there are many fine features about it. I like your analysis of the modernism and impotence of the National Council of Christian Churches. The first paragraph under the heading, "Evangelicalism takes its stand," is very good. I believe that from that point on the writer of the editorial, while making an honest effort at impartial analysis of the situation, has not given quite the true picture. . . . However, I agree with the general burden of the editorial that this division is a crying shame and that there should be a greater manifestation of love amongst us.

DR. HAROLD T. COMMONS, President
Ass'n. of Baptists for World Evangelism
Philadelphia, Pa.

■ Following policy, CHRISTIAN LIFE here presents all negative reactions plus as many positive as space permits, to conclude reader opinion on the now-famed editorial "By This Shall All Men Know."—Eds.

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IN THIS ISSUE . . . Be sure to read Grovenor Rust's reviews of films and slides for use in the visual program of your Sunday school and church.



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HERE sparkle the jewels of rural American youth which you may help us seek. 174 faithful missionaries during 1950 cared for over 2,500 Sunday Schools with more than 90,000 teachers and scholars. 88 Young People's Bible Conferences enrolled 6,897

delegates. 1,663 Daily Vacation Bible Schools taught 47,305 scholars; and over 10,000 conversions resulted from all phases of this fruitful work. Write for illustrated field magazine to DEPARTMENT OF MISSIONS, 1816-L Chestnut St., Philadelphia 3, Pa.

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Positions Open

Female

Splendid openings for young women (18-30) in Accounting, Customer Service, and Order-Clerical departments of well-known Christian publishing house in Chicago. Box V-112.

Christian Chicago publisher needs qualified young woman for divisional secretary. Most of dictation will be on SoundScriber. Fascinating position for right girl. Box V-113.

Good steno with vital interest in Sunday school needed for sales letter writing in Christian publishing house in Chicago. Prefer young woman 18-30. Box V-114.

Editorial Secretary. Publisher of independent Baptist Sunday school literature has excellent opening for young lady with editorial training and/or experience and knowledge of Christian Education and Sunday school methods. Duties will include editing, secretarial work, some writing. Congenial Christian office surroundings. Location: Chicago. Box V-120.

Art-editorial assistant. Baptist publishers have excellent opening for young lady with art and editing training or experience. Knowledge of layout helpful. Box V-140.

High School principal capable of teaching Home Economics, Art, Drama or other subjects at Christian Girls' School in Southern California. Must have at least a master's degree and experience. Prefer one who is qualified in State of California. Apartment and board, plus good salary. Box V-125.

Sales correspondent. Interesting position open in Chicago publication office. Should be experienced in promotional work and have a talent for composing sales letters. Definite opportunity for worthwhile future. Employee benefits. Box V-115.

Assistant bookkeeper. Experienced. Must enjoy detail work and be accurate and neat. Chicago location. Box V-116.

Male

Position open in Christian business equipment supply center. Knowledge of printing. Christian book store helpful. Should have ministerial training or experience. Unique opportunity to serve the church and the Lord. Box V-117.

Bible Church in Oak Park desires male choir director. Also needs organist. May telephone Euclid 3-1369, Oak Park, or write Box V-135.

Director of Public Relations wanted by accredited Bible college. Rocky Mountain area. Prefer one experienced in Christian college field. Evangelical, non-sectarian following. Box V-101.

Experienced man in the field of business administration, bookkeeping, etc. Also able to teach in the field of commerce. Must be born-again, consecrated Christian with a love for lost souls, a missionary vision. College in southern U. S. Box V-102.

Professor of Chemistry, doctor's degree required. Sound evangelical faith and preferably someone who could teach physics course as well. Box V-103.

High school principal and director of education in mission schools in Kentucky mountains. Training and experience in administration needed. Challenging opportunity among young people. Box V-104.

Business manager. Must have college degree and training in business. Evangelical in faith, prefer someone who could do a little teaching in Business Department. Box V-105.

College instructors in history, English, sociology, etc. Born-again, consecrated Christians for college in southern U. S. Box V-106.

Bookkeeper for position on college staff. Favorable working conditions. Retirement plan and Social Security benefits. Christian environment. Box V-107.

Teachers wanted by sound Christian liberal arts college. Fields: chemistry, mathematics, music, organ, Spanish. Master's degree or better preferred, though will consider experience. Box V-108.

(Continued on page 8)

MORE SALES REPORTED

Mrs. Sylva Harper, Greeley, Colorado, is continuing to sell. Recently she sold an article to BOY'S TODAY, three articles to the American Baptist Publication Society and thirty puzzles to MY COUNSELLOR, POWER, HEARTHSTONE, CONQUEST, SALUTE, ONWARD. Light and Life Press, American Baptist Publication Society and the American Sunday School Union. She is a graduate of the beginning course and an enrollee in "Christian Fiction Writing."



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★ "I hesitated long about trying to write because I was told that I would have to put in at least five years of rejections before I got a check. . . I have over 40 cards in my 'accepted' file now, less than a year since I finished the course (CMW). How I wish I had started years ago." Florence Plumstead, Tucson, Arizona

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All Aboard!

the fourth annual Christian Life Sunday school contest

the dates

October 21—November 25

the simple rules

1. CHRISTIAN LIFE'S attendance contest (open to all evangelical Christian Sunday schools) covers the six-Sunday period of October 21, 28, November 4, 11, 18, 25, 1951.

2. To insure fairness in comparing results achieved, Sunday schools will be classified according to size: Class A schools—average attendance of 800 or more for the fifty-two Sundays from October 1, 1950, through September 30, 1951. Class B schools—average attendance of 500 to 799 for same period. Class C schools—average attendance of 250 to 499; Class D schools—average attendance of 100 to 249; Class E schools—average attendance of 25 to 99.

3. A complete listing of the valuable prizes to be awarded winners in each class will appear in the September issue of CHRISTIAN LIFE magazine.

4. Judges will score entries on the following basis: 50% of total—percentage increase in average attendance for the six contest Sundays in 1951 over average Sunday attendance from October 1, 1950, through September 30, 1951.

50% of total—initiative and effort displayed before and during the course of the contest. Present these activities in a simple statement, enumerating committees, teacher training classes, neighborhood surveys, publicity and promotion, pupil participation, program techniques and other contest effort carried on by your Sunday school. Please include snapshots or photographs and samples of posters, blotters, dodgers, newspapers, etc.

5. Contest entries must be postmarked before midnight of December 31, 1951, and become the property of CHRISTIAN LIFE magazine.

6. Decisions of the judges will be final.

the road to success

The more than 1,400 entrants in the three CHRISTIAN LIFE attendance contests already conducted have reported staggering gains. Churches have been revitalized. Souls have been saved. Attendance figures have soared. Last year alone, 640 schools totaled an increase of 106,546 pupils during the six contest weeks—an average gain of 166 per school!

Now comes another opportunity for *your* church to cash in on these benefits. Whole denominations are strengthening their own attendance-increase efforts by participating in the CHRISTIAN LIFE contest. Sponsoring simultaneous drives, their headquarters will take advantage of the nationwide publicity, contest helps and valuable prizes offered by CHRISTIAN LIFE magazine.

But whether or not you tie in with local or denominational efforts, you will want to join hundreds of other Sunday schools who will boost attendance and strengthen their ministry through participation in this fourth annual CHRISTIAN LIFE contest.

yes, send us an entry!

Name of church

Address

City Zone..... State

Your name

Position

Average Sunday school attendance, October 1, 1950,
to date

There is no

Summer Slump

in Missions!

DEATH DOES NOT TAKE A HOLIDAY!

Sin does not ease its headlong rush of humanity into darkness!

We dare not rest, but must be instant "in season and out of season!"

While planning your holiday, remember the work of God goes on. Don't weaken its efforts by neglecting to support it during the "summer slump."

ISLAM is still waiting and watching for a dead prophet who can never return. We dare not pause in our task of telling them of Jesus Christ, the risen Saviour.

He alone can be their Prophet, Priest, and King.

PAGANS are still waiting and watching. Can we take a holiday while they cry: "No man cared for my soul!"? Let us carry on our obligations to our Lord, and the world for which He died, even while we rest from the strain of our own daily toil.

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(Continued from page 6)

Radio control technician with first-class radio telephone operating license and some experience. A definite opportunity for Christian service. Box V-109.

Young man for position as full-time assistant to Editor of Publications of publishing house of evangelical Sunday school organization in Philadelphia. Editorial experience preferable, but not absolutely necessary. Box V-110.

Editorial assistant desired for full-time work with established evangelical Sunday school missionary organization and publishing house in Philadelphia. Applicant with college and Bible school education preferable. Box V-111.

Both

Physician wanted to take over an established general practice (fifty years) in New York City, available because of the death of father, and to share the office with a Christian pediatrician. State qualifications. Box V-100.

Teachers wanted by Christian girls' school in Southern California. Fields: Chemistry, Mathematics, Phys. Ed., Spanish. At least a B.A. or B.S. degree preferred. Room and board plus reasonable salary. Box V-130.

Teachers wanted by sound Christian liberal arts college. Fields: chemistry, mathematics, music, organ, Spanish. Master's degree or better preferred, though will consider experience. Box V-140.

Situations Wanted

Female

Christian widow wants typing to do at home, addressing envelopes, cards, copying sermons, theses, etc., or doing any other writing or typing job. Also available to go anywhere to live in home to protect it during a prolonged absence on business or vacation. Box V-600.

Pastor's secretary: Many years' experience in all kinds of volunteer church work; two years' experience in a church office. Has certificate from evening Bible school. Experience with addressograph and mimeograph machines. Would like position with church where true Gospel is preached. Box V-601.

Graduate of Medical Technology School desires a position with a Christian hospital or doctor. Also Bible school grad. Age 26. Will go to any part of country. Box V-602.

Dietitian available for Christian institution. Home Economics major from University of Maine, '43. Box V-603.

Housemother or some similar position in Christian institution wanted. Box V-604.

Returned missionary with twenty-nine years' experience in Africa would like position in a Bible school or other Christian school as teacher or housemother. Grad of Moody Bible Institute and Wisconsin normal school. Box V-605.

Male

Office Manager desires full time Christian service. 33 years old, married, two children. Bible school graduate, experienced bookkeeper, credit manager, and retail sales clerk. Would be interested in home or foreign missions office management or any place to serve the Lord to His glory. Box V-607.

Missionary teacher returning to States desirous of position. Education: B. A. degree from Missouri Valley College; one year study abroad; graduate work in sociology at Western Reserve U.; correspondence courses from Moody Bible Institute. Experience: 9 years' teaching in the U. S. in rural, Jr. High, and Sr. High and 10 years' mission work in Africa. Experience in home mission work. Ordained United Presbyterian minister. Box V-608.

Experienced supervisor of home for aged and convalescent home desires similar position. Also has served as companion-nurse. References. Box V-615.

Graduate of leading Christian college, has 2 years' experience in an independent Baptist pastorate, desires teaching or public relations position in a Christian college or Bible school, preferably in the East. Age 28, married, two children. Further details and references available. Box V-620.

Both

Man and wife, age 50, desire work in Christian school, orphanage or mission. Steadily employed but desire work in Christian endeavor. Man five years' experience as teacher and more than 20 years in business administration and as an accountant. Wife experienced in school cafeteria work. Prefer South, but will go anywhere God calls. Box V-625.

CHRISTIAN LIFE



Wally Jones and Tommy

He Throws His Verses

by Bernice Carlson Flynn

WHEN a man takes his 12-year-old son with him to help preach the Gospel in church services, it might be news. But it's really news when that son is a wooden dummy.

Tommy, dressed in either a tuxedo or a sailor suit, rolling his big eyes, smiling and opening his mouth like any boy, goes out with his ventriloquist "father," Wally Jones of Belleville, New Jersey, on an average of three times a week. In eight years, they have patterned through 700 meetings, including a television appearance that saw gospel ventriloquism on that medium for the first time.

After a few jokes to warm up their audience, Jones and Tommy dialogue on the deceitfulness of sin and the power of Christ to bring deliverance. Tommy, always getting into mischief, learns of his need for pardon.

To create additional interest, Jones introduces objects such as a lamb which leads into the story of the Good Shepherd, or a donkey reminding of Christ's ride into Jerusalem.

This makes for vivid impressions and longer retention on the part of the youngsters. One day on the street a boy greeted Jones, "I know you! You brought Tommy to our church!"

Questioning him, Jones found the youngster recalled practically every detail of a performance held at his church three years previous.

At one Rhode Island church, three carloads of young people had to be turned away. They didn't know Jones, but had come to see his dummy. At this same meeting, twenty people made decisions for Christ. Nine months later, when back in the same area, Jones was informed that three who came forward that night were enrolled in Providence Bible Institute.

Naturally there is some criticism. At one church a horrified lady closed her eyes from the moment he unpacked the dummy until he was through. Another insisted it is wrong to have a dummy speak. But the prejudiced often change after seeing a performance. Said one man, "I came here to criticize, but now I'm putting you on my prayer list!" To "play it safe," Jones makes it plain that Tommy is not a Christian.

Jones first became interested in ventriloquism at the age of fourteen through a Boy Scout magazine, but couldn't afford a dummy. When interests changed, he became a drummer in a dance band. But not long after he became a Christian, he was walking through a department store and spotted a dummy, which he bought.

Practicing long and hard before a mirror, he learned to manipulate the dummy with one hand and to avoid using words beginning with "b" "p" and "m" because these are hard for Tommy to say.

He began giving cheap, but clean, programs for various organizations, even nightclubs, against his wife's wishes, until one night in a New York City nightclub someone in the crowd shouted, "Give us some real jokes!"

Knowing the kind they wanted, Jones walked off the stage in disgust, packed up and told his wife, "I'm through. As a Christian I can't continue!"

So Tommy was put away in a closet until one evening, out of a clear blue sky, his wife exclaimed, "You can use Tommy in children's work." To convince her skeptical husband, she wrote some script—and she's been writing it ever since.

Though employed daytime as a bank teller, Jones never tires of presenting the Gospel in this new way. So realistic is his performance that one lady commented, "It's wonderful having you here, but I can't understand how you get your son to sit so still!"

But the pay-off came when one boy charged, "You're a fake! You aren't a ventriloquist! The dummy was doing the talking, not you!"

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Address _____
City _____ Zone _____ State _____

V.I.P.'s* Need Our Prayer

WHEN the newspaper reporters got to Vice President Harry Truman shortly after the death of Franklin Delano Roosevelt was announced, his often-quoted statement was, "Boys, pray for me."

If the use of profanity is any measuring stick, it is by now patently apparent either that the boys didn't or that the prayers of newsmen aren't particularly effective.

But how about Christians who heard this plea?

How many of them prayed for the man who was about to take over the most responsible position the world has to offer today?

How many have prayed consistently for him since?

Biblical instructions regarding prayer for those in authority are known to most Christians. Paul, in his first letter to Timothy, gives us the word of the Holy Spirit: "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

To what degree the failure of Christians to pray has limited the ability of their chief executive and the men with him who have determined national and foreign policies of our nation obviously is unknown. This much, however, is sure: wherever Scriptural disobedience is involved, divine punishment is sure to follow.

What applies to governmental leaders applies equally well to the military.

We can and do pray for loved ones who face the possibility of harm and death on the battlefield. But how often and how regularly do we pray for commanding officers whom the Lord gives wisdom to lead our forces to triumph?

Our commonest excuse for violation of this Biblical imperative is that these men are not Christians. We reason, therefore, that God will not or cannot work through them.

Again we err. History—both sacred and secular—is stacked against us from Cyrus to Patton. As a matter of fact, Nero himself was emperor of the Roman Empire when Paul, by the Holy Spirit, instructed Timothy to pray for those in authority.

Speaking in a public meeting last month, Ernest Manning, the Bible-believing premier of Alberta, pointed out that Christians today have an opportunity almost unparalleled in world history. "Never before in modern times have the issues been so well defined," said he. "If we obey God as nations and peoples we can still expect revival and the fruits of righteousness. If we continue to ignore God and violate his laws, then we must expect punishment. It is praying Christians who stand in the gap."

In recent issues *CHRISTIAN LIFE* has brought several articles along this line to the attention of its readers. One article revealed the fact that today in Congress there are no less than one hundred Bible-believing Christians—perhaps the greatest number since the turn of the century ("Christian Trend in Congress", May, 1951). Another article told the interesting story of Maj. Gen. Roy Parker, chief of U. S. Army chaplains ("Top Brass Chaplain," February, 1951).

The men involved in these articles are already attempting to follow the guidance of God in performing their tremendously important duties. But they are conscious of the implications should they miss. Hence, they are looking to Christians for the help and inspiration of their prayers. To these few must be added the greater number of political and military leaders in key places in our nation and other so-called Christian nations in whose hands, humanly speaking, may lie the fate of the world in months just ahead.

These men may not yet be willing to acknowledge divine intervention in the affairs of men. But they do not hold their positions without the knowledge of God, and only He knows the truly desperate condition of world affairs today.

We may forget. We may attempt to ignore. But if we want to be Scriptural, we must pray for them.

Not having previously been consistent in fulfilling this charge, we might be surprised at the results.

1951 Editorial Platform

1. To facilitate world missionary operation by mapping significant field developments.
2. To develop a militant program of opposition to communism on every level.
3. To reaffirm the essentials of the Christian faith.
4. To stimulate an active program of evangelism for every believer.
5. To encourage the building of Christian libraries in the home and church.
6. To promote the Sunday school as the chief evangelistic arm of the church.

Still No Answer

THIS month the hue and cry for a return to God on the part of our nation crescendoed to new heights. Over the radio, in newspapers and magazines, and from the public platform, leaders of our nation warned of dire results unless we found a spiritual answer to our physical and moral problems.

Reviewing a new book, *After the Lost Generation* by John W. Aldridge, *Life* magazine reported: "The overwhelming point—the point to which Mr. Aldridge returns again and again—is that his America has lost something great, and precious, and vitalizing. And what has been lost? Why 'the old primary assumptions which men once took for granted'—a God to believe in, a sense of good and evil, belief itself."

CHRISTIAN LIFE, along with millions of men and women who have found that the only true answer to the great mystery of life itself is Christ, is encouraged to see this recognition on the part of the American public that this is the great need of our hour.

CHRISTIAN LIFE, however, still asks the vital question: "With so many divergent, quarrelsome voices heard among those who hold in common the precious truths of the Gospel, where can an honest seeker be expected to turn for truth?"

If we, as evangelical Christians, believe that we alone hold this truth, can we not agree—both as to its fundamental tenets and to the demonstration of its effectiveness in our own lives?

PICTURE OF SIGNIFICANCE ►

- A significant symbol is formed by jet planes sweeping over the Admiral Dewey monument in San Francisco's Union Square during a solemn memorial service in tribute to the nation's war dead. The ceremony featured the 20th annual convention of the Military Chaplains Association of the United States.

* Very Important Persons.



PHILADELPHIA SCHOOL OF THE BIBLE



BIBLE INSTITUTE OF PENNSYLVANIA

PHILADELPHIA SCHOOL OF THE BIBLE, INC. was organized in 1915 under the laws of the State of Pennsylvania. It was founded for the purpose of training students in the Word of God to win souls to Christ. Since 1915, the school has been instrumental in the spiritual conquest of thousands of souls. The school is approved by the American Bible Society and the Bible Institute of Pennsylvania. It is the only school of the kind in the city of Philadelphia. The school is located at 1800 Arch Street, Philadelphia, Pa. 19103. For more information, write to the school.

Philadelphia Bible Institute

Dr. William A. Microp,
President

Dr. Clarence E. Mason, Jr.,
Dean

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Perched on opposite banks of the Upper Mississippi are the famous feuding Twin Cities—Minneapolis and St. Paul.

CHRISTIANITY, USA: Minneapolis—St. Paul

The Twins Are Not Identical

This article marks another CHRISTIAN LIFE “first” in Christian journalism—a new series which will introduce you to “Christianity, U.S.A.” In the months ahead you’ll visit the key cities of our nation—look behind the scenes at outstanding evangelical churches, schools, organizations and individuals.

To “kick off” on this series, CHRISTIAN LIFE assigned its Managing Editor, Larry Ward, to visit the famous “Twin Cities” of Minnesota: Minneapolis and St. Paul. He talked with pastors, publishers, educators, laymen, mission executives, young people, gospel radio and television broadcasters. “Here’s the result—first of a series designed to take you around the country in the months to come.

THE cab driver was emphatic. “You say you’re here to write an article on the Twin Cities?” he asked. “Well, mister, I can tell you one thing for sure. If these cities is really twins, they sure ain’t identical!”

While the gabby cabbie was thinking along vastly different lines than I, his opinion coincided almost exactly with mine after I had made an intensive and exclusive CHRISTIAN LIFE survey of the evangelical picture in the Minnesota me-

tropolises of Minneapolis and St. Paul.

Two facts loomed large at the end of my study of evangelical Christianity in the Twin Cities. First: taken together, they present one of the most amazing, challenging and heart-warming pictures of all-out, successful evangelical effort to be found anywhere in the United States. Second: as the garrulous cab driver put it, “they sure ain’t identical” twins.

Chances are that when the average Christian in other parts of the country

thinks of the Twin Cities, he thinks first of dynamic young Billy Graham, peripatetic “first citizen” of evangelicalism in Minneapolis.

But the Twin Cities have a host of other outstanding Christian personalities whom you should know. To mention a representative handful, they range from Dr. Paul S. Rees (“Our ‘dean,’” one leader told me) to the Lutheran evangelist Evald Conrad and the colorful rescue mission men, “Peter and Paul”—St. Paul’s Peter MacFarlane and Dr. W. E. Paul of Minneapolis. Probably nowhere in the United States can there be found a greater concentration of outstanding evangelical schools, churches, organizations and individuals.

Flourishing Bible schools, colleges and seminaries; successful gospel publishing, radio and television; effective youth works and rescue mission efforts. These are found in abundance, coupled with



Leading evangelicals of the Twin Cities met at a Christian Life luncheon in Minneapolis.

a host of other fruitful ministries—and bolstered by orthodoxy on a denominational level rarely encountered today.

That's the Twin Cities situation as a whole, but—the twins are easily distinguished.

This is true, as my cab-piloting informant pointed out, on a purely secular level.

Minneapolis is a city of beautiful parks and lakes—some twenty-two lakes and lakelets, to be exact—with modern buildings, spacious boulevards and (for the most part) an air of luxurious calm.

Its neighbor across the river, on the other hand, impresses the casual visitor with its narrow streets, ancient buildings and claustrophobia-inducing lack of elbow room.

These are generalities, of course, against which the loyal son of St. Paul will rise in indignation and protest. True, Minneapolis has its Skid Row and narrow thoroughfares. St. Paul does

have some lovely parks and residential areas. But the fact remains that the cities do not need to sport different color boutonnieres to be told apart.

Evangelically, the differences are no less pronounced. Heavily Catholic St. Paul has admittedly lagged behind in evangelical activity. That is, until the past few years, when sudden impetus has come.

Heavily Lutheran Minneapolis, in contrast, long has been a center of conservative Christian progress. Nationally known preachers like the late W. B. Riley and today's Paul Rees have manned its pulpits. Churches like First Covenant, First Baptist, Westminster and Oliver Presbyterian, Park Avenue Methodist, Central and Bethesda Free—to mention only a few—are bywords among evangelicals in their respective denominations.

Northwestern Schools, under Riley and today's dynamic Billy Graham;

North Central Bible Institute of the Assemblies of God; the inter-synodical Lutheran Bible Institute; the world's largest Youth for Christ rally; nationally popular Mission Farms Bible Conference at Medicine Lake led by Dr. W. E. Paul, one of the "Grand Old Men" of rescue mission work:

These and many similar activities have made the Flour City of the Northwest the "Flower City" of evangelicalism. They establish for it a pattern which other cities might do well to follow. It's not so much a pattern of actual cooperation, but one of all-out effort within denominational and organizational lines, coupled with a healthy respect for the work of other evangelicals.

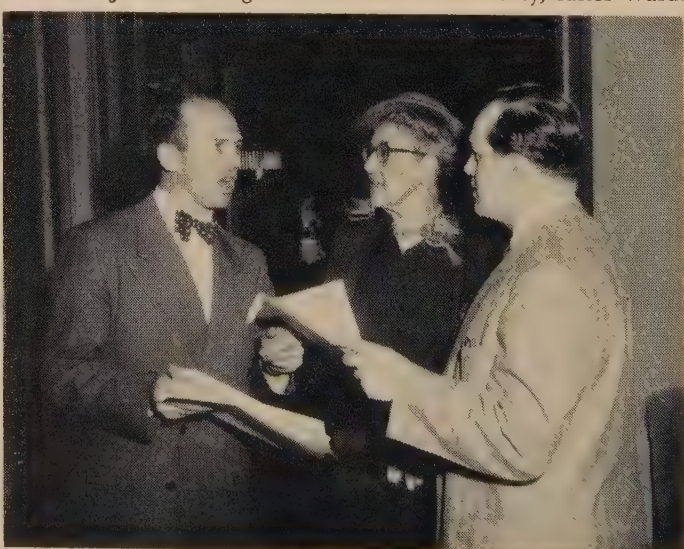
Perched on opposite sides of the upper Mississippi, the Twin Cities have won widespread notoriety for their squabbles. St. Paul grew with the coming of the Germans and the Irish. It is usually Democratic in national election balloting. Minneapolis burgeoned with the influx of Swedes, Norwegians and Danes. It usually casts its national votes for the Republicans. In the wintertime staid St. Paul goes all-out with a spectacular "Winter Carnival" that can best be described as a sort of New Orleans' Mardi Gras in red flannels. Not to be outdone, Minneapolis comes roaring back with a summer special called the "Aquatennial," a water-sports colossus broadened to include colorful parades and contests in everything from barber-shop-quartetting to log-burling.

Oddly enough, both sides won out in one of the major battles between the feuding Twins. The early struggle for supremacy saw both cities battling for both the larger population and the proud right to claim the state capitol. Minneapolis copped the verdict for size—approximately 500,000 as against 300,000 at the latest count. But St. Paul snatched the seat for the state government and has proudly displayed it ever since.

Lutheran leader Evald J. Conrad chats with Dr. Paul S. Rees.



St. Paul's J. C. Wenninger informs Mrs. W. B. Riley, editor Ward.



Looking at the touchiness that has gripped the citizenry of both bailiwicks, one might wonder if this feeling has paused at the door of the churches or if it has shown up in the ranks of the evangelical Christians as well.

That was one of the big questions in my mind as I sat at lunch in Minneapolis' Curtis Hotel with an outstanding group of Christian leaders.

Fully aware that I was stepping out boldly where angels might place only a tentative foot, I put the question to St. Paulites Peter MacFarlane, beloved "Big Man of Rescue Missions" for lo these many years; Dr. Henry C. Wingblade, president of Bethel College; Rev. Gerald B. Smith, pastor and church page editor of the *St. Paul Dispatch*; J. C. Wenninger, instructor and publicist from the up-and-coming St. Paul Bible Institute of the Christian and Missionary Alliance:

I leveled the same interrogation at the Minneapolis delegation: Dr. Herbert Kann of Oliver Presbyterian Church; Dr. Paul Rees of First Covenant; Mrs. W. B. Riley, representing Northwestern Schools; Pastor Arley Bragg of Central Free; Pastor Curtis Akenson of First Baptist; Dr. W. E. Paul of Union City Mission and Mission Farms.

What I found is best expressed in the words of voluble Joe Wenninger, keen student of evangelical affairs in the cities and spokesman for St. Paul's growing evangelical nucleus. He said it tersely: "The river is awfully wide."

By this he meant that the actual distance factor limits inter-city cooperation between evangelicals. Add to that the varying religious character of the two cities and the different needs they present, and you can see that the necessity for cooperative effort is considerably lessened.

In general the leaders agreed that there has been cooperation—as much as could be expected and about as much as could be desired. They pointed to the large numbers of St. Paul residents who crossed the river for the successful Billy Graham campaign in the Minneapolis Municipal Auditorium. They reminded, too, of how Minneapolis folk turned out by the thousands for the St. Paul Bible Institute "World Missions Night" when that February extravaganza was moved to the same site to accommodate larger crowds.

But they came to the same conclusion that my friend the cab driver and I had shared before: the twins are not identical. Minneapolis and St. Paul are separate communities, with different needs and different opportunities that have to be approached in different ways.

St. Paul

A man on the corner summed it up for me as we waited for a streetcar.



Hospitality House head Arnold Peterson (left) doubles as chaplain of the Juvenile Court.

At least five Christian organizations headquarter in this building at 9th and Hennepin.



"Yep," he assured me, "this is St. Paul. Only we aren't all saints, and (with a sly glance over his shoulder at the huge St. Paul Cathedral) you hear more about Peter here than you do about Paul!"

And that, perhaps, is an appropriate cue for mentioning one Peter about whom a lot is heard. He's not the Peter whom the lofty Cathedral called to mind, but a faithful present-day disciple who has carved for himself a permanent niche in St. Paul's evangelical roll of honor: Peter MacFarlane.

In downtown St. Paul's version of Skid Row, this affable 200-pound (he's been reducing) Christian leader has labored for forty-two fruitful years. In addition to thousands of men touched for Christ through his Union Gospel Mission, a mighty soul-saving agency, he has seen his ministry extended to hundreds of boys and girls through the efforts of Ober and Savage Boys Clubs.

But he's not alone. In recent years especially a strong, cooperating group of evangelicals—including pastors, educators and youth leaders—has made a vigorous impression upon St. Paul.

An outstanding step in the beginning of this new development apparently was the "Christian Home Crusade" of several

years ago, sparked by energetic John Walkup, then a St. Paul pastor and now regional director for the National Association of Evangelicals. This united twenty-one churches. Later came the Gypsy Smith and Hyman Appelman campaigns, which helped to unify evangelicals.

To mention *outstanding* churches is a difficult task, for over sixty belong to the newly formed Evangelical Ministerial Association and a large number of these have fruitful, flourishing ministries.

Typical, at least, of the vigorous efforts that have reached conservative, Catholic St. Paul are those of Temple Baptist Church, under the leadership of Dr. William Murk; Arlington Hills Presbyterian, where the intellectual approach of Rev. John Woods has brought reported revival; and Simpson Memorial Church of the Christian and Missionary Alliance, where Pastor Colver J. Mason proclaims the Gospel with fervor and effectiveness.

Christian schools, too, have played their part. Under President Wingblade, Bethel College has shown steady increase in both academic standing and attendance. Training youth of the Baptist General Conference, formerly known as

the Swedish Baptist group, it includes a seminary division; recently broadened its scope from a two-year junior college program to the present four-year curriculum. Its students fan out into both of the Twin Cities for weekend Christian service assignments.

St. Paul Bible Institute, thirty-five-year-old midwest training institution of the C&MA, has challenged the community with its missionary emphasis under its president, Dr. George Strohm, former missionary to China. Most publicized step in this direction is the "World Missions Night" that drew 8,000 to the Minneapolis performance this past year and attracted another 3,600 to special showings in Duluth. Missionary enthusiasm shows up in other ways, too. During the past year, students pledged \$10,650 for missions, bringing their total for missions giving to over \$50,000 for the past six years. And the missionary interest has its practical side at home. This year SPBI students passed out gospel tracts to every public school grade and high school student. A typical yearly report at the institution shows 102,400 tracts distributed; 3,301 assignments carried out; over 600 persons won to Christ.

Denominationally sponsored schools in St. Paul include Luther Theological Seminary with an enrollment of 355 and Concordia College with a total of 275 students.

St. Paul Christians point with understandable pride to Governor Luther W. Youngdahl as part of the evangelical picture in their city. True, he serves the whole state. But his office is in the capitol building, so they proudly hail him as a local son.

Evangelicals from both cities and from all denominations pointed to their chief statesman as an outstanding spiritual leader and lauded his crusading efforts against vice and gambling. St. Paul evangelicals told of his unscheduled appearance at the Gospel Tent sponsored by the Evangelical Ministerial Association at last year's State Fair. There the Minnesota chief executive stopped to view the tent, then delivered an impromptu, hard-hitting gospel message.

Evangelical Christianity in St. Paul has taken a definite upswing. Child Evangelism has spurred ahead in recent months, with over fifty new classes started since the first of the year. After-church Sunday night singspirations on the Capitol steps unite young believers from many different evangelical groups. "Protestants United," a new movement protesting Catholic domination of such civic agencies as the public school board, numbers many evangelicals among its ranks. Christian broadcasts such as Anton Cedarholm's "Moments on the Mount" preach the Gospel.

(Continued on page 50)



At Northwestern Schools, as at other Christian institutions, music plays a vital part.

Inter-city cooperation personified: St. Paul's Dr. Peter MacFarlane and Dr. W. E. Paul.





we love God

by Billy Graham

You must face this inescapable truth—if you love the things God hates, you ultimately hate God. And hatred is sin at its worst.

ACRYING need in our world today is for leaders.

Yet we lack leadership, according to many reliable commentators and newspaper columnists, because of the jealousy and hatred of those already in power.

In fact, Paul the Apostle might have been analyzing Twentieth Century men and women when he wrote: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3: 3).

This hatred is nothing new. Throughout the centuries, promising leaders have been eased out of influence for fear they would usurp authority. When Christ was born, Herod hated Him because someone suggested that the baby Jesus would someday become King. So Herod, already old and near his last breath, caused the slaughter of infant children about the village of Bethlehem to prevent this prophecy from coming to pass. So hateful was he that a Roman leader once said, "I would rather be Herod's hog than his son—I would live longer."

But today we find a new hatred. People hate those who are different. In our own country, less than 500 years old, the Jews, the Negroes and the Indians are hated without cause. And oftentimes these minorities reciprocate with hatred in kind.

Hate chooses peculiar targets, such as the color of a man's skin, or the type of work a man does, or the peculiarities of his speech or appearance. And hatred is never more apparent than when religious minorities are involved.

For a number of years now, there has been a conspiracy of silence and confusion in which teachers have refused to answer questions or discuss matters pertaining to the Christian religion. This silence implies unbelief in and hatred for Christ.

If this were a pagan nation, we might expect such conspiracy, but we happen to live in a nation founded upon Christian principles by men who believed the Bible. Bible phrases were incorporated

into the documents of this republic. Presidents, even though the faith of some was questionable, had to be acquainted with the Bible to succeed in politics.

It is not so now. Christianity is no longer taught from mother's rocking chair, through the grades and into college. Why? Because Christ and Christianity are hated. Stand by. Listen to the young people today as they turn from their classrooms. Have they studied from the Best Seller of every year and all time? No! They are the victims of a conspiracy of silence. There is no Bible to study from. There is no God discussed. Students come to the logical conclusion that there is no God. They are taught what the "majority" believes.

Churches who proclaim Christ are labeled emotional and antiquated. Ridicule has followed. American rights sometimes have been denied—and that increasingly. The preaching of sin, righteousness and judgment to come is now lampooned and caricatured. The rule of the majority has come to be understood as the requirement for the minority. The non-conformity of minorities is hated by the majority. The belief that all men must think the same things—the very practice of the Communist party—has threatened some of our people.

To Communists, all must think alike, like alike and hate alike—hate everything that is adverse to their views. And, unwittingly, millions of Americans are doing under the name of democracy what the Communists are doing under their frankly atheistic philosophy.

Hatred is threatening our society. It is breaking up our homes. It is blinding us to the good in others. It leads us into murder and social corruption. It is a social cancer which gnaws at the vitals of our people. It threatens freedom of religion, as witnessed in every continent on the globe. It threatens freedom of the press, as witnessed in the Argentine election recently. It threatens freedom from want, as witnessed in India this year when the Hindu government rejected grain from their Moslem neighbors.

Hatred is rampant—a sign of the de-

pravity of the human race. And hatred is sin.

Jesus Christ answers the problem. He said, "Love those who hate you . . . bless and curse not." He taught love. He lived a lovely life. There were those who hated Him. Of them He said, "Father, forgive them for they know not what they do." Christ is the opposite of hate. He has a solution for every need. Rich or poor, bond or free, Jesus loves the sinner.

He does not divide people into races by skin color. He divides them according to their spiritual needs. To Christ, we either are His or are not His. No other division is important.

But there are some things that God hates. God loves the sinner, but He hates the sin. God loves the Russian, but He hates his atheistic philosophy. God loves the American, but he hates his loose living. And if we love the things God hates, then we ultimately hate God.

God's spirit does not always strive with man. He pleads with us for a time, attempting to bring us to Himself. But if we resist, He often leaves us to our devices, and we live out our lives without undue struggle or strain. He goads those who will lend an ear to His will, but ultimately withdraws from those who persist in hating Him. Those who love truth and righteousness ought to love Jesus Christ. Those who hate truth and righteousness automatically hate Christ.

Jesus said (John 7: 7), "The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil." So that is it! Men hate Jesus Christ because their deeds are evil. They refuse to come to Him, for He will reprove.

If we love Satan we must hate God. If we love God we must hate Satan. A man is known best by his enemies. Are you the enemy of evil? Of those things God hates? He came, lived, was crucified and rose again that He might be victor over death and sin. He does not ask too much when He urges us to ally ourselves with Him.

END



As he and Marianne arrived at the store, Aunt Becky hobbled up. "I've been thinking about getting my monument," she said.

K. Lowbrey

Aunt Becky felt old and useless. But Phineas was sure that her children would want . . .

A Monument for Mother

by **Bernard Palmer**

PHINEAS Lawson leaned cautiously back in the sturdy, old fashioned chair. With a sidelong glance at Anna, who was frying bacon at the gleaming new stove, he hoisted one foot to the top of the kitchen stool. Then he turned the morning paper to the editorial page, his horn-rimmed glasses perched precariously at the tip of his broad nose.

Anna, plump and short as her husband was tall and spindling, shoved about in bedroom slippers and figured house coat, setting the table.

"Phineas," Anna said as she poured the coffee. "I—I want to talk with you before Marianne gets down."

"Sure. Go ahead."

"Put your paper down. I don't want to have to compete with a couple of newspaper columnists."

"All right. All right," he grumbled good naturedly. "How much money do you want this time?"

"Phineas!" she scolded. "You should be ashamed."

She came over to the table and sat down, folding her reddened, work-worn hands in her lap. "I'm worried about Aunt Becky Adams."

"She's getting up in years, Anna. You can't expect her to be as spry as she used to be."

"It isn't that, Phineas," Anna said. "But I stopped in to see her a minute yesterday evening and the poor old soul was sitting there rocking and crying like her heart would break."

Phineas took off his glasses and began tapping them on the table rhythmically.

"Her children are coming the last of the week to decide what they should do about her. She's afraid they're going to make her give up her little home and go to live with one of them or move into an old people's home, and she doesn't want to do either."

Phineas pursed his lips speculatively. "And what do you figure I'd ought to do about it, Anna?"

"Well, the least you can do is go over and see her."

Phineas plopped his foot to the floor and began to wipe his glasses carefully. "I don't know, Anna. It's a dangerous thing to interfere in the affairs of a family."

"Interfere, fiddlesticks. I never knew you to be bothered about interfering in other people's business before."

He was silent while the clock in the living room struck seven. "Maybe the kids've got good reason to be worried about her, Anna," he said at last. "She's upwards of eighty years old, you know. Maybe she'd ought to be in a rest home or a living with one of them."

"Well, the least you could do, Phineas, is go and talk with her. The poor dear's beside herself with worry."

He held his glasses up towards the light, detected a fleck of dust and began to wipe them again. "Yes," he said. "I suppose I could go and talk with her this morning."

Phineas went down to his retail monument store at eight o'clock, read the mail and dictated the answers on the SoundScriber. He got enough work lined up for old Gus, his combination rubber cutter, sandblast operator and setter to keep him busy through the day. Then he climbed into his car and drove out to Aunt Becky's modest little bungalow in east Glenville. But she wasn't home, so he placed one of his calling cards in the note box on the porch.

"I'll have to go back this afternoon," he explained to Anna at noon.

"Now don't forget it, Phineas."

But as things turned out, he didn't have to remember to go and see Aunt Becky. As he and his granddaughter Marianne, who doubled as his private secretary, drove up and stopped before the store at one o'clock, he saw her hobbling across the street.

Aunt Becky Adams had been a small woman even in her prime and now, bent over her gnarled diamond willow walking stick, she seemed as small as a child. The years that had bent her back had wasted away her flesh until she was thin as a coat tree. Her face was lined and wrinkled and her skin was as dry and transparent as parchment. Arthritis had twisted her hands and raked its searing fingers across every joint and muscle. But her eyes darted quickly, comprehensively, about her and her mind was sharp and clear.

"Good afternoon, Phineas," she said as she approached him.

"Hello, Aunt Becky." He held the door open for her to enter. "How are you?"

"I—I don't know," she said. "Sometimes I think . . ." her voice trailed away.

"I was out to see you this morning, but you weren't at home."

"As soon as I found your card, I hurried in and got my dinner over with and came down here. I've been wanting to come down and see you for a long while, but I just never got around to it." She stopped beside a large Barre monument. "I've been thinking a lot about getting my own stone bought and set up."

"I'd be glad to show you what we have, Aunt Becky, but you look pretty spry to me."

She stood there a moment, looking up at him. "When a body gets useless and a burden, Phineas, then she's better off with the Lord."

"That's true enough, but you know sometimes God wants us here on earth as a testimony. He isn't always ready to take us 'home' when we want to go."

"A fine testimony a useless old woman can be." Tears were trembling in her eyes.

Phineas waited a moment and then moved slowly to a modest little monument with a simple carving. "How do you like this, Aunt Becky?"

"That's real pretty, but it's kind of small."

"It's small, but it's beautiful." He pointed out the flawless brilliance of the granite, the neat lines and the feather-edged grape vine carved across the top, symbolizing the Lord Jesus Christ.

"Do you think that's about the size I'd ought to have, Phineas?"

"It's in keeping," he told her.

As they went into the office to get the lettering down, Phineas said, "We'll get this all ready to carve, but I think we'd better show it to your children before we go ahead."

Jesus Wept

by Phyllis Reisig

THE most dramatic single statement in English literature is "Jesus Wept."

This assertion is made by the author of a journalism text used in one of our largest universities. Yet how often John 11:35 has been quoted glibly and lightly!

Yes, it is the shortest verse in the entire Bible—but it reveals the heart of our precious Lord as few other verses do.

Two other occasions are recorded where He wept. One is when He pronounced judgment on Jerusalem—Luke 19:41. The other is in Hebrews 5:7 where we are told that He wept in Gethsemane.

The tears of our Lord reveal His heart of tender sympathy and compassion. In Gethsemane, His tears reveal the depth of His wonderful love, as He suffered there for us.

Just why did our Lord weep at the tomb of Lazarus? The intense grief of Mary and weeping of the Jews so stirred His heart that He wept with them out of sympathy.

Perhaps, He also wept for those whom He knew would reject Him, even after He performed one of His greatest miracles! He may have wept for those who were so blind—whose hearts were so hardened that even life from the dead would not convince them of His deity!

So He wept that day, and His blessed tears fell with those of Mary and Martha at the grave of their brother, Lazarus.

The comment of the Jews as they saw Him weeping was very poignant—"Behold how He loved him." They thought He wept because Lazarus was gone. They had no idea that He had come to call him back to life. Why, Lazarus had been dead for four days!

In Luke 19:41, where our Lord wept as He looked over the city of Jerusalem, the word in the original means to "sob aloud."

Now we are on holy ground. We must walk softly and worship with adoration as we see Him. Would you be like Him? Listen, then, very carefully . . .

What is He doing here? Read verses forty-two to forty-four. Yes—He is pronouncing judgment! Pronouncing an awful judgment upon a city that has

rejected Him. But He is doing it with tears of compassion streaming down His face. Do you see the picture? Do you feel the heartbreak? Can you sense His love—so magnificent—so holy—so righteous and yet so infinitely tender?

It is a terrible thought that judgment *must* and *will* come upon those who reject Him. It broke His heart. Does it break ours? How often do we weep over the lost?

See Him standing there, looking over the chosen city with a broken heart. Not for Himself, but for those who rejected Him, did He grieve. The prophet Isaiah was right when he described Him as "a man of sorrows and acquainted with grief."

And yet, because He was holy and righteous as well as infinitely loving, He must pronounce their doom. They had brought it upon themselves, and now there was no escape. As He realized this, He sobbed aloud.

We are swift to judge, so quick to pronounce judgment, but how often do we do it with tears? Often we sing, "I would be like Jesus." But have we stood beside Him as He wept?

He wept in the Garden of Gethsemane where He knelt that night so long ago. The writer of Hebrews tells us that "He offered up prayers with strong crying and tears." So holy and mysterious and sacred are these tears that we dare not even attempt to give a reason for them. Even the eternities may not reveal the deep secret of the hours spent in Gethsemane.

Only this do we know—that those tears help us understand in some measure the depth of His love for us. Was it not the weight of our sins upon Him that night that caused those tears of anguish?

How often have we knelt beside Him there, and with tears of praise, thanked Him for saving us at such cost?

How often have we listened—unmoved and dry eyed—to the story of His suffering? Perhaps we need to steal quietly into the Garden alone with Him—"while the birds hush their singing"—and worship there with tears of praise and thanksgiving.

She sniffed a little. "It won't make any difference to the children," she snapped. "They don't care what happens to me."

"Now, Aunt Becky, I wouldn't say that."

"But it's true, Phineas. All they want to do is put me away—get rid of me so they won't have to burden themselves or worry about me."

Phineas took off his glasses and twirled them about his hand. "I've known Bob and Richard and Patty since they were knee high to a chinch bug," he said. "I don't think they feel that way about you. They're just concerned because you're getting older and they're afraid to have you stay alone, that's all. You know, it's not going to be so long until Anna and I'll need someone to watch out over us."

Aunt Becky dabbed at her eyes with the corner of a dainty handkerchief and got slowly to her feet. "Well, Phineas," she said evenly. "I must be going."

"I'll take you home."

"Thanks, but I've got to stop at the drug store."

"That's all right. I'll wait for you."

"It's nice out today and I'll just walk along slow." With the finality of the aged she made her way out the front door.

Phineas stood in front of his office and watched her through the plate glass window as she limped across the street and out of sight. Then he turned and went back to his desk.

Marianne had brought in a stack of newspapers and spread them out on the glass topped desk, a reminder that he should be at work. He sighed wearily and began to scan the pages for obituaries. Sometimes it seemed as though Marianne were the boss and he the office boy, the way she kept after him. He had gone through half the papers, cutting out the obituaries and stapling them to 3 x 5 inch cards as leads for the lone salesman he employed, when Marianne came into his office.

"Should I mail out an acknowledgment on this Adams order you just wrote?"

He looked up deliberately, peering at her over his glasses. "No," he said, straightening and pushing aside the papers. "Aunt Becky was so nervous and wrought up I'd like to be sure she really knows what she wants to do before I go ahead. Never did see her so upset."

"I heard her tell you that she'd be better off dead."

Phineas took off his glasses and rapped them absent mindedly on the desk. "What did you say, Marianne?" he asked slowly.

"I overheard her tell you that when a body gets old and useless she was better off with the Lord. I just figured she

(Continued on page 46)

This Redcap Tips His Customers

by Frances Tucker

Meet Redcap Number 42
—Grand Central Station's
beaming Christian porter
who never misses a chance
to witness to customers!

THE legs of Redcap 42 dragged as though they walked in wet cement. His day was almost over.

But close at hand stood a well-dressed English woman with several bulky canvas bags.

"That lady needs help, Ralston Young," said the Lord.

So he approached the nervous woman, his olive face shining as he said, "Need some help, lady?"

The woman said she was going to Baltimore and had only fifteen minutes to make her train.

"You're in the wrong station, lady. This is Grand Central and you want the B & O Railroad connection. But you'll make it. Come with me."

The anxious woman rushed to keep up with Redcap 42. "But you seem so sure! And we must go to a different station."

Ralston Young smiled down at her. "We'll make it, lady. You just rest. 'Come unto me all ye that are weary and heavy laden and I will give you rest.' That's what Jesus tells us. We can all rest when we lean on Him."

The cultured lady, forgetting her dilemma, stared into the broad, kindly face of Redcap 42. "Do you know, this is my first time in America? I never expected to find someone quoting Scripture to me and talking about Jesus!"

The woman, a United Nations delegate, who made her train, will not soon forget her first welcome to America. No wonder the New York Central Railroad considers Ralston Young good publicity! No wonder Christian hearts rejoice, when they see his sure testimony delivered to travelers in need of the Gospel!

There was a time when Redcap 42 was ashamed to be a porter. "In those days, when I looked for bags to carry," says Ralston, "I would examine a man carefully to see how big a tip he might give. I was thinking only of how much I could get out of him." But something happened that changed his thinking.

Ralston Young, born fifty-three years ago in Panama, was brought up in New York City. As a young man, he vowed that he was as good as anyone who went to church. He couldn't be bothered with religion. His one aim in life was to

acquire a lot of money that his innate pride might be satisfied, that his friends need never know that he was once a redcap. These were his aims, set down irrevocably, it seemed: choose friends who are somebody, dress up and go to nightclubs with them. Never let them know you're a redcap!

Still he was unhappy. Was this all he could expect of life? He returned to the church of his youth, an Episcopalian church. Reading the prayer book, he was convicted. Then one morning when the minister preached on the great love of Christ, Ralston Young saw him-
(Continued on page 40)

Ralston Young makes his job as a porter more than a job. It's his own mission field.





"Students, having been encouraged to study the Book of Acts, came to believe that when the Holy Spirit is outpoured on believers there should be physical manifestation."

PHOTOGRAPHIC INTERVIEW

Fifty Years of Signs and Wonders

Here's the dramatic story of a group which has skyrocketed into the evangelical forefront in fifty short years.

FROM a handful of Bible believers only fifty years ago to a present constituency of more than a million, many Bible institutes, several thousand missionaries and a Sunday school movement that dwarfs every other denomination except, perhaps, the Southern Baptists for its growth and evangelistic fervor. That is the story in a nutshell of the dramatic development of the Pentecostal movement.

To report on this amazing epoch of rapid growth, CHRISTIAN LIFE this month brings to its readers an exclusive photographic interview with Dr. J. Roswell Flower, General Secretary of the Assemblies of God, largest denomination of the group. Dr. Flower is considered by many as dean of the entire Pentecostal movement.

This interview was electronically recorded at the headquarters of the Assemblies of God in Springfield, Missouri.

Question: First, Dr. Flower, can you give us an idea of how many denominations make up the Pentecostal movement?

Answer: There are nine different Pentecostal denominations in the United States which have united as the Pentecostal Fellowship of North America. And there are many similar groups in other parts of the world, such as the Assemblies of God of Australia, the Assemblies of God in New Zealand, the Assemblies of God in South Africa, Italy, Brazil, England, Sweden, and even the Assemblies of God in China.

Question: Could you give us the names of some of the larger Pentecostal denominations in the United States?

Answer: Next to our own, I believe the Church of God

with headquarters in Cleveland, Tennessee, is the largest with 106,490* members; the Pentecostal Holiness Church counts approximately 35,000; the Pentecostal Assemblies of Canada approximately 40,000; the Open Bible Standard Churches about 25,000; International Pentecostal Assemblies, 10,000; International Church of the Foursquare Gospel, 75,000; Zion Evangelistic Fellowship, 7,000; a small group in Tennessee known as the Church of God Mountain Assembly about 3,000; and our own Assemblies of God, with headquarters here in Springfield, about 275,000.*

Question: Then these, plus the Pentecostal movements you mentioned in various parts of the world, make up a total of roughly a million?

Answer: Yes. Although I do not have the exact figures of all of them, there are around 130,000 in the Assemblies of God Church in Brazil; 100,000 in Italy; 75,000 in four groups in South Africa; 11,000 in Puerto Rico; 15,000 in Mexico; and more than 100,000 in the Scandinavian countries of Sweden, Norway and Denmark.

Question: Since this year is being observed as the 50th anniversary of the launching of the Pentecostal movement, can you tell us how it began?

Answer: The Pentecostal movement came as a result of a spiritual movement in the latter part of the 19th century. The Holiness Methodist Camp Movement and other holiness associations that were formed toward the end of the century seemed to arouse the spiritual interest of multitudes of people, particularly in the central states and throughout the South. Evangelistic campaigns under great men such as Dwight L. Moody, Billy Sunday, Wilbur Chapman and Gypsy Smith also whetted the spiritual appetite of many. Then, just before the turn of the century, emphasis was given to divine healing in some groups, particularly in the Christian and Missionary Alliance and the Christian Apostolic Church. This, I believe, was preparation for the Pentecostal movement.

Question: Is there any precise event, Dr. Flower, which you believe gave birth to the Pentecostal movement?

Answer: The nearest thing we can identify as a specific event happened at a small Bible school in Topeka, Kansas. Coming from a Methodist background, one minister, the Reverend Charles F. Parham, taught his students at the Bethel Bible College the necessity for holiness of life and experience. Students, having been encouraged to study the Book of Acts, came to believe that when the Holy Spirit is outpoured on the believers there should be a physical manifestation. Therefore, they determined to seek the Lord until they should receive an experience similar to that recounted in Acts.

Question: Then, they received this physical manifestation of the outpouring of the Holy Spirit fifty years ago?

Answer: Yes. It was fifty years ago on the first day of January, 1901, that this group of students began seeking God for an outward manifestation of the Holy Spirit. Many all-night sessions of prayer were held until, one by one, these students began to receive a true "Pentecostal experience."

Question: Dr. Flower, would you explain for us the term "Pentecostal experience" to which you just referred?

Answer: The "Pentecostal experience" as outlined in the Book of Acts, we believe, is the outpouring of the Holy Spirit on the believer to the point that he is "filled" with the Holy Spirit. He is literally baptized with the Holy Spirit until all his powers are taken possession of and he speaks in other tongues as the Holy Spirit enables, or gives utterance.

Question: Do I understand correctly that the Pentecostal movement also emphasizes the matter of "divine healing"?

Answer: Yes. Even before Parham and his students had experienced the outpouring of the Holy Spirit and the speaking in tongues, Parham had come under the influence of Dr. A. B. Simpson of The Christian and Missionary Alliance. He became deeply impressed with the thought that Christ is not only the Savior of the soul, but also the healer of the body.

* Latest available figures.

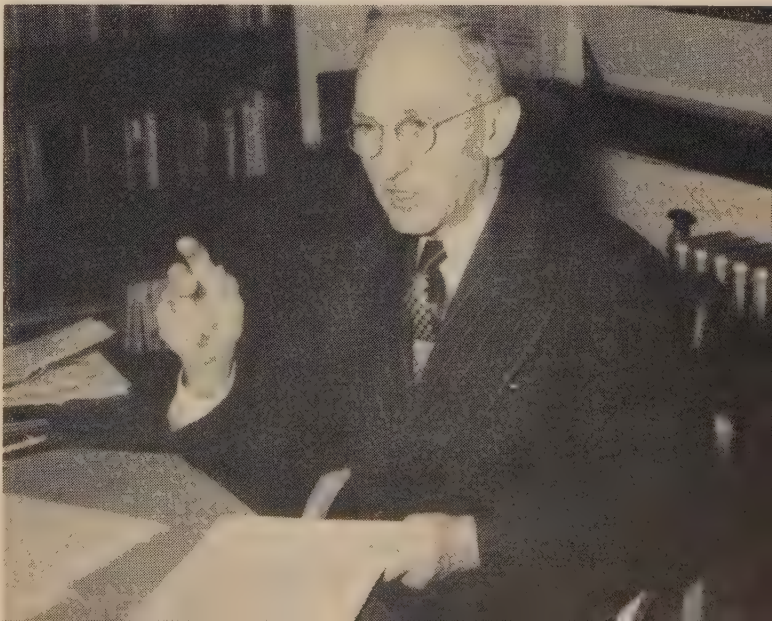


"We believe the Holy Spirit is pleased with our emphasis . . ."



"The phenomena came simultaneously in many parts of the world."

"We must be alert to the dangers of becoming too literal . . ."



This teaching he had emphasized already in his ministry.

Question: Is it correct that this celebration of the 50th anniversary of the Pentecostal movement is being observed in other countries as well?

Answer: Yes, that is true. The movement is international, for the same spiritual phenomena appeared almost simultaneously in many parts of the world, including Great Britain and even remote fields such as Chile in South America. There was little or no difference between the spiritual experiences which occurred in these widely separated places.

Question: In the work of the Lord there usually are two aspects: the spiritual and the physical. It is dangerous to oversimplify, but I wonder if we could explore these two phases for a moment to see if we can discover any reasons for the rapid growth and success of the Pentecostal movement. First, let's take the spiritual. Can you, Dr. Flower, assign any reasons why you think from a spiritual point of view the Pentecostal movement has grown so rapidly?

Answer: The Pentecostal movement came into existence largely as a result of

the conviction that the premillennial return of Christ was at hand and that what was to be done had to be done quickly. To individual believers this means the necessity of a consistent, personal witness to the saving power of Jesus Christ at every opportunity. To the church as a whole it means we must carry the Gospel to the ends of the earth based on the Scripture that when this Gospel is preached in all the world for a witness then shall come the end and the return of our blessed Lord and Savior. As you can see, such a program would tend to add considerably to the size and extent of the movement. Then, of course, we personally believe that the Holy Spirit is pleased with the emphasis which we give to His ministry and, hence, has poured out His special blessing upon the Pentecostal movement as a whole.

Question: Would you care to explain a little more fully what you mean by the last statement?

Answer: Well, we believe that when Jesus Christ said "ye shall be witnesses" and "ye shall receive power," He meant exactly what He said. We all are wit-

nesses by virtue of the fact that we are believers in Jesus Christ. But we receive power only as we seek it. And the more power we have, obviously, the more effective we are. The result has been that as many were quickened spiritually through their experience in being filled with the Holy Spirit, they began to witness more effectively. They spread out from their local church and went into rural areas and neighboring communities. Churches were opened in areas where older churches had closed their doors. Also, our people have been particularly active in opening churches in new areas where no witness to the Gospel exists.

Question: Dr. Flower, you, of course, are aware of the criticism that has come to the Pentecostal movement because of instances of extreme emotionalism. How do you explain this?

Answer: First, let me say that we are perfectly aware of this criticism, and we would be the first to admit that some of it is deserved. However, I would like to point out the history of revival. Whenever there is a genuine spiritual awakening, there are always those who become over zealous and, perhaps, too emotional in their religious experience. To rule out such emotion would be dangerous, for we can never tell, as mere human beings, what part of that emotion is of the flesh or what part is of the Spirit. No one wants to grieve the Holy Spirit by attempting to dictate to Him. Moreover, if the heart is filled with joy and that joy is sincere, it is likely to take some expression.

On the other hand, of course, there is no license to overstep the bounds of propriety. I would like to point out, also, that the Pentecostal movement is young compared to some of the old-line denominations. It has taken us, as it has every denomination, a period of time in which to adjust and think through carefully the relationship between experience and Scripture. Our leaders are constantly on the alert to impress our people with the spiritual grounds for their experience in the Holy Spirit so that we do not grieve Him. On the other hand, we must be alert to the dangers of becoming so literal in our interpretations of the Scripture that, like some of the older denominations, we "deny the power thereof."

Question: Thank you, Dr. Flower. Now, can you enumerate for us any of the physical reasons which you feel may have contributed to the development and rapid growth of the Pentecostal movement?

Answer: I have already referred to the missionary vision which our people had in the early days. While this was a spiritual reason, it developed into a physical reason as well. For the missionary program inaugurated developed until
(Continued on page 28)

I Was Too Busy

by John Barbour

ONE Sunday evening not long ago, a drunk staggered into church. He slumped into a seat near the front and promptly went to sleep.

After the service an usher shook him awake. The minister tried to speak to him, but the man was too befuddled to carry on an intelligent conversation.

Although he came back to church several times after that, on each occasion he was drunk. The minister found out where he lived. He also discovered that the stranger usually stayed sober until Friday evening and then lost the weekend in bottle after bottle of beer.

The minister decided that if he were going to speak to the man about his need of a Savior, it would have to be some night during the week. But there were so many meetings of one kind and another to attend that he did not have time to go.

Then he heard that the man was dead!

He had dozed off while smoking a cigarette. Neighbors had rescued him but he had died of first degree burns.

"You know," the minister said to me, "I was shocked when I heard that the man had died. I kept wondering what might have happened if only I had called."

"I knew then that I was too busy. So I have reorganized my whole program. Things that are not absolutely essential have gone by the board. I am concentrating on the job God called me to do—and that is soul winning."

I remember reading of a Sunday

school teacher who sent I-missed-you-at-Sunday-school cards to one of her pupils for five weeks. She fully intended to call on the little girl to see why she was not in class. But she was too busy, so sent the cards instead.

One day she met the girl's mother on the street. The woman's face was strained as she said to the Sunday school teacher:

"You won't need to send any more cards to Mary. She died four weeks ago."

The Sunday school teacher who has no time to make personal home contacts with his scholars is too busy to be a Sunday school teacher!

The preacher whose schedule is so full that he has no time to visit the sick and the troubled is too busy!

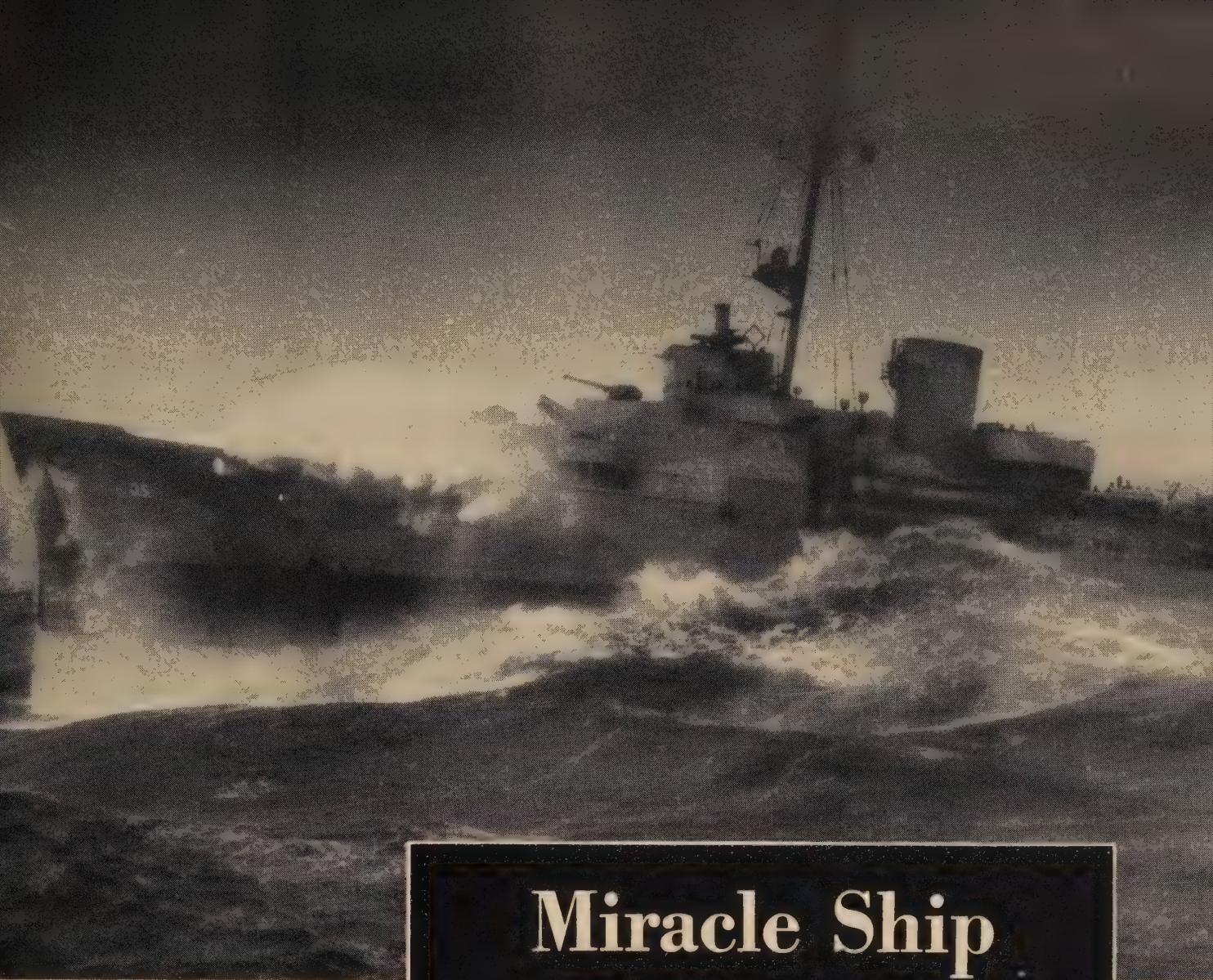
The church member who is so busy that he has not the time to do more than glance at his Bible or drop on his knees for a couple of minutes is too busy!

A prophet of Israel told his king the parable of a certain man who was instructed to guard a prisoner with utmost care. Somehow, the prisoner escaped. The man could only say:

"While I was busy here and there, he was gone."

God forbid that while you or I are busy at this and that which we think so important, some soul should be gone—into a lost eternity!

Let us examine prayerfully our daily round of activity to find out if we are too busy.



Miracle Ship

by Bernard Palmer

Three feet from death—it made Jim Wilson decide.
From then on, his life belonged in service for God.

CRIPPLED by a floating mine off the coast of Korea, the *USS Brush* limped out of Pearl Harbor en route to San Francisco for repairs. It was December 15, 1950. The crew was due for a thirty-day leave and Christmas and New Year's at home after a strenuous tour of duty. Oddly enough, one young ensign wasn't among them. Ensign Jim Wilson had left Pearl Harbor the day before, after his request for permission to remain in the Orient was granted.

It was a difficult decision for the six-foot, two-inch Annapolis grad to make. His reason might have seemed strange to many people. For, after a long season of prayer, he had become convinced that God would have him remain in the Far East as long as possible. To Jim, alive today by reason of a miracle as strange and marvelous as any that came out of World War II, remaining

in God's will is the most important thing in life.

When the Korean ruckus broke out, the *Brush* was in far eastern waters. In on the campaign from the very first, she cruised up and down the coastline, taking part in shore bombardments and patrolling danger spots. She supported the landings at Inchon and poked her nose far inside the Red domain along the North Korean coast. It was on a shore bombardment mission that she was hit by a floating mine. Nine men were killed.

Ensign Jim Wilson counts the cost of staying away from his folks and loved ones as small. He cannot forget what happened on the *USS Brush* that morning. Jim was down in the IC room with his men, carrying out his routine duties. There were nine others in the room under his command. Everything

was more quiet than ordinary when a fellow officer called him.

"Ensign Wilson."

"Yes, sir."

"Report to the Bridge immediately."

It was strange, Jim thought, being called to the Bridge. It had never happened before. But an ensign wasn't supposed to question orders. He turned the earphones to the chief radarman.

"I've got to go up to the Bridge," he said. "You're in charge down here."

Just as Jim stepped out of the IC room and closed the hatch, there was a terrific explosion. The *Brush* had hit a floating mine. A gaping hole was torn in her hull, making a direct hit on the IC room and killing all nine men. Ensign Jim Wilson, regularly stationed in the room, had only a moment before stepped out on deck.

(Continued on page 45)



MEDDLIN' MILLY

Every time I set foot on the new carpet,

I'll remember the fuss we had over church suppers.

by Ruby Haines Wagner

TO MY dyin' day, every time I set foot on the new meetin'-house carpet, I'll recollect what I might have done to the sweet little widow, Madge Marlow, and our bachelor-deacon, Hans Groboch—in fact, to the whole Church itself. And me, Milly Adling, a grown woman.

It started with the buildin' of the meetin'-house on Pine Street at the foot of Baldy Mountain.

At the Ladies' Aid quiltin', Madge Marlow set her needle and rose up to say, "I calculate since we got this big store buildin' where we're holdin' all our meetin's 'til the Church is done, and the back room which we could fix up fer a kitchen, and since folks has to eat and we can cook, the Lord expects us to use that talent fer His glory. So, Madam President, I move that we give enough suppers to pay fer the new meetin'-house carpet."

The quiltin' needles jest flew. I knowd what was a racin' through every woman's mind: Hans Groboch's stand agin church suppers—which Madge didn't know, bein' new hereabouts.

But I did. Fact is, I knowd every person in Baldyville from A to izzard, includin' Hans Groboch. I'd knowd Hans all his life. His maw, too. They're set and bossy as all git out. We never hitched on nothin'.

When I'd heard that Widow Marlow and Deacon Groboch was engaged to be married, all the old scores agin Hans and his maw started boilin' in me.

Why should sweet little Madge have to endure Hans' bossiness the rest of her days? Bob Hermon, our bachelor banker, was soft spoken and the like. Hans had only won Madge 'cause she was head waitergirl in his rest'rant, I fumed.

Don't mistake me, Hans loved the Lord. But his will hadn't been broke.

Mine neither I guess—lookin' back on it.

So, when I'd seen them women at the Ladies' Aid was afraid to utter a word 'cause of Hans' stand on Church suppers, I jest fergot Proverbs 6: 19, and rose up and seconded the motion that Madge had made concernin' the suppers. I flattered and flim-flammed them women 'til Mis' Roper nodded consent. I'd won. Fer how goes Mis' Roper, so goes the women.

They voted. It carried. I paid no mind to the warnin': "He that knoweth to do good, and doeth it not, to him it is sin"—and pitched in.

In a few days, Madge said, "I've got every likely organization in town booked fer our church suppers. Bob Hermon wants a supper every week fer his club of delinquent boys, too."

"Good fer Bob," I said. "He's no Christian, but a good woman could lead him into the way of the Lord."

Hans had gone to some rest'rant-man's convention.

We was preparin' our first supper for that night and was as gay as all git out when in walked Hans.

He spoke to Madge, then just stood around and eyed me. I kept on peelin' taters.

"Who's responsible fer all this?" he blurted out, final.

Madge said, "I am, Hans, being social chairman."

Hans looked straight at me. "Didn't you ask the deacons?"

Madge looked scared. "Should I have?"

"Certainly," Hans boomed. "You knowd that, Milly Adling."

"Sure as shootin' I knowd it," I fired back. "And fer your information, Mister, the deacons helped us set up the fixin's here." I'd seen to that.

Hans give me a "get even" look and left.

"What'll I do?" Madge says, tearful.

I says, "Madge, Hans ain't the only duck in the puddle. Stand pat. I'm with you."

Mis' Roper and the rest sided in—bein' Hans was gone.

The Lord blessed our first supper with money on the carpet. I'd ought to been rejoicin', but I knowd the revival meetin'

with Brother Hartzer was comin' jest afore the meetin'-house was finished—and me knee-deep in spite work.

We went on with the suppers. I helped with every one. Bob Hermon came in every week with his bunch of delinquents. Madge always give the boys a real talk on salvation. Bob and Madge were much together. And I was still hopin'.

But it did pain me right smart to see Brother Eilers, our pastor, so worried. Madge, too. The Board of Deacons weren't speakin' to each other, either. At our Ladies' Aid there was a lot of snubbin'. I was wickedly enjoyin' every snub. Did a lot of back-talk myself. But, inside of me . . . Well . . .

One afternoon I jest had to see Madge at the rest'rant. I slips in through the kitchen. I heard Madge in the dinin' room, cryin' mad. I seen Hans behind the cash register.

Madge was sayin', ". . . only the Lord'll break your narrow, stubborn spirit. I don't intend to try. I'm through." And she flung her engagement ring at Hans.

I closed the back door real careful. Madge was mad! Hans' sufferin' face haunted me the rest of the night. I was to blame!

We had one more supper fer Bob Hermon and his boys. It came on the very night the revival meetin' started. The supper was set for six, and the meetin' began at eight. How was we to get the supper over and things cleared away and chairs set up fer the meetin', since we had to have both in the same hall?

Then Mis' Roper come to me after church sayin' she couldn't help. That meant all the women, I reckoned.

Sure enough there wasn't a woman there when Madge and me opened the kitchen on Monday mornin'.

We went into prayer, then pitched in. Cookin' fer one hundred hungry appetites is one thing. Servin' them is another, and cleaning up in half an hour is still another—with only two women to do it. And my conscience a-keepin' after me with, "The revival meetin's to-night and you not Spirit fit."

That afternoon Hans come into the hall. He looked around weak-like, then went on out. Later I heard Madge cryin' while she was settin' the tables.

Sudden, I felt sorry for Hans. Sorry fer Madge. Sorry fer the Church, Brother Eilers, Brother Hartzler. Yes, and sorry fer my own self. What a fool I'd been. I knew I'd have to reap what I'd sowed.

At six o'clock the boys come crowdin', pushin', yappin' and laughin'. A powerful endin' to a turrible day. I felt like blubberin'.

Then, among all the racket, while I was tryin' to whip a giant kettle of taters, a swarm of Hans' waiter girls with white aprons and caps pushed me outa the way and took over. I jest sank into a chair and counted every minit.

Supper ate, Madge made her talk. The little fellers watched her so earnest.

Sudden, they busted loose. Such a clatter. Dishes were carried to the kitchen, tables took down, chairs set up under Bob's directin'. I jest dodged and wrung my hands. Madge closed the kitchen door jest as the folks begun comin' in to meetin'.

I never! Them boys, waiter girls and Bob Hermon stayed fer meetin', too.

I was miserable. Brother Hartzler preached right at me from Proverbs 6: 16-19: "Six things the Lord hates." One was "Sowin' discord among the brethren." That hit me like a atom bomb.

'Fore I knowd it, Madge was up front cryin' and confessin' her part in the church fuss. Then Hans says it was all his stubborn fault. Then, I follered, too, tellin' 'em all I'd done, and askin' Hans' fergiveness. His sweet, humble spirit finished me. I jest busted out and bawled.

Bob Hermon riz up to tell the blessin' the suppers had been to his boys and to him, too. He come up to shake hands with Brother Hartzler and said he wanted to confess that Jesus is the Christ, the Son of God.

Nearly all the boys follered Bob. And some parents, too. And the waiter-girls come. We was all that happy! What a revival we had in that town!

The weddin'? It was the town-talkin'-est weddin' we'd ever had in Baldyville. Hans beamin' "I do." I wasn't even wishin' Bob to be bridegroom instead of best man. Madge and her waiter-girls bridesmaids was a vision of flowers and tulle. I'm still praisin' the Lord.

But, as I was sayin', every time I set foot on the new meetin'-house carpet, I'll be put to the blush. But I'll always go. It'll keep me in line. There'll be no more Meddlin' Milly, Lord helpin'. END

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Jerry Beavan reporting on
America's



THE HOUR OF DECISION

No. 1 of a series

MID-SUMMER, 1951—The whole world seems to be groping for even a pin point of the light of authority in the enveloping haze of uncertainty. And America is no exception. In the city parks where men congregate . . . on the porches of country stores . . . in university study groups and campus bull sessions . . . in the quiet of the American home, the question is the same: "What shall we do now?"

Everyone seems to be looking for a more strident voice, some word of certainty and conviction to dispell the gnawing of suspicion and dissatisfaction which has marked the individual, whatever his position in life.

By Mid-Summer, 1951, the people of America seem to be finding in the message of Evangelist Billy Graham that authoritative note they have been seeking. No more apt name could have been given to a national radio broadcast than "The Hour of Decision."

The past few years have found Billy Graham preaching his message of sin, righteousness and judgment, in crowded auditoriums, stadiums, tents and tabernacles across this nation. Already this year Fort Worth, Shreveport, and Memphis have given him the greatest welcome and the largest crowds any visiting evangelist has ever known. To give this evangelistic message an even greater audience—a national audience—was the aim of "The Hour of Decision" when the program first went on the air in November of 1950.

In Washington a few weeks ago, I heard from congressmen and senators many appreciative comments for this coast-to-coast broadcast, pressing home as it does the timeless claims of God on the lives of men. Senator Estes Kefauver, whose investigations at least uncovered much of the crime and corruption in America, wrote a sincere letter of appreciation and urged that Billy Graham continue his warning to the American people, together with the invitation to return to the Christian concept that made this nation great.

To carry the message of "The Hour of Decision," now in its ninth month, to additional thousands, the regular Sunday afternoon broadcast over the facilities of the American Broadcasting Company have been augmented in recent weeks by a Midnight Gospel Network of powerful radio stations in strategic locations across America. For the

first time the entire nation can hear a gospel message at midnight. Already the response to this additional broadcast has been gratifying. Requests are pouring in to Billy Graham for copies of his sermons "Christianism vs. Communism"; "Hate vs. Love"; "Peace vs. Chaos" and others.

The cost of this broadcast has been tremendous, but the response has justified the cost. Thousands of letters each week tell of lives reclaimed, homes reunited and men born again into the Kingdom of God through the message of "The Hour of Decision." For the first time, the American people have begun to join hands to support a radio broadcast that is meeting a critical need. To maintain the present broadcast facilities, and to augment them to meet the ever-increasing demands for this message, means that additional thousands must take an active part in the financial support of "The Hour of Decision." Due to network regulations, announcer Cliff Barrows can only mention each week that free-will gifts and offerings for the support of the program can be mailed to Billy Graham, Minneapolis, Minnesota. No word can be given of the tremendous expense each week and the urgent need to meet it. This is an opportunity for Christians everywhere to join in support of this broadcast and to stand shoulder to shoulder against the ever-increasing peril of communism without, moral decay within and the judgment of God for national sins.

THE Hour of Decision" is heard in the Eastern Time Zone at 3:30; in the Central Time Zone at 2:30; in the Mountain Time Zone at 1:30 and on the Pacific Coast at 3:00 every Sunday afternoon. The midnight re-broadcast originates in strategic centers across America including New York, Chicago, Detroit, Los Angeles, Washington, D. C., and other cities. Consult the radio section of your local newspaper for details concerning the broadcast in your own community.

For your copy of the "Sermon of the Month," write Billy Graham, Dept. N, Minneapolis, Minnesota.

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The little Presbyterian Bible Institute at Talca, Chile, as described below, with, above, the young people's Easter weekend Bible Conference, also at Talca. Inset below, the Bible Institute Choir, composed of students and Faculty.

Deputation Work in Chile

FROM the Presbyterian Bible Institute in Chile comes a thrilling account of the "end-of-term student and Faculty deputation trip" which covered over a thousand miles among churches and groups to the south. During the eight days of the trip, forty young people answered the invitation to consecrate themselves to the service of the Lord and His church. Sixteen enrolled as new students in the Bible Institute. The missionary in charge writes:

"Some 50 or 60 people at San Carlos crowded in to hear the message in testimony and song. After a hymn or two and prayer, the chorus sang 'Vino Un Angel' (An Angel Came). Then two of the students testified of their salvation; how the Lord led them to Bible School; and the blessings received there. During the program, all the students had an opportunity to do likewise. That afternoon, four young girls answered the invitation and a real prayer interest was raised in the school and its students.

"From San Carlos, the route led to Chillan where some 150 people attended the meeting and two more young people responded to the call.

"After a Sunday afternoon meeting in Rancagua, the end and climax of the whole trip came in Santiago, the capitol. There after a splendid spirit-filled service, fourteen young people expressed their earnest desire to surrender fully to the Lord that He might lead them into Christian service. Some young people from the English Anglican church attended, and also answered the call."

The Independent Board was born as a protest against rationalism, liberalism and modernism, and is being used of God more widely than as just another missionary society. It is committed by its charter and by sincere conviction to the establishing and maintaining of "truly Biblical missions" throughout the world.

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SIGNS AND WONDERS

(Continued from page 24)

today more than 700 missionaries are supported in foreign lands as the missionary arm of the Assemblies of God. As evidence of missionary interest on the part of our people, I believe we were the first denomination to employ a trans-oceanic plane to implement moving our missionaries to and from the field. Our young people's organizations also have developed tremendous interest in the mission field. Over the past years, great interest has grown in a program to supply motorcycles, jeeps and even ocean-going boats to the foreign field.

Question: What about the great Sunday school movement we have heard so much about in the Assemblies of God?

Answer: The Lord has used our emphasis on Sunday school in an amazing way to develop our churches. And the more our pastors become Sunday school minded, the more rapid becomes their church growth. A few years ago when we first held our National Sunday School Convention the attendance reached only several thousand. But last year more than six thousand persons from all over the country registered for the convention here in Springfield. Many more attended who did not register.

Question: Do I understand correctly that the Assemblies of God Sunday schools are growing more rapidly than those of any other denomination?

Answer: I believe that is correct. The Southern Baptist Convention Sunday schools are, of course, larger in many cases. Their total enrollment is much greater than ours. But in the total growth of actual attendance over last year, I believe we exceed any other group.

Question: What steps, if any, are being taken to stabilize gains made by Assemblies of God, Dr. Flower?

Answer: From the early days the leaders of the Assemblies of God, fortunately, saw the value of the Bible institute movement. The result is that for our size we have kept pace well in developing Bible institutes. Today we have twelve, located rather strategically in various parts of the country and enrolling around 2,700 students.

Another stabilizing factor, of course, is our publication work. From the earliest days the Assemblies of God have maintained a press, which has grown tremendously in recent years. Today our total circulation of Sunday school periodicals is well over a million and a half. We also are producing books and other educational literature as rapidly as possible. In all of this we give thanks to God for His blessing. We believe that these accomplishments have come "not by might, nor by power, but by my spirit, saith the Lord."

END



FOR YOUR CHRISTIAN LIBRARY

Helpful Handbook for Bible Students

This Month's Selection

A HARMONY AND COMMENTARY ON THE LIFE OF ST. PAUL. By Frank J. Goodwin. Baker. 240 pages. \$2.50.

With this recommendation, CHRISTIAN LIFE continues its emphasis upon building Christian libraries for the home and church.

STUDENTS of the Bible who have profited by using a harmony of the Gospels also will benefit from this work on the life of the Apostle Paul. Although the title accurately describes the content of the book, to some readers it may convey the false idea that the work is chiefly designed for Biblical scholars possessing technical skill. Actually, however, anyone who has the ability to understandingly follow the thought-content of the King James Version of the Bible is fully equipped to read this book with profit.

Its aim is "to blend the history of Paul's life as given in The Acts of the Apostles with selections from the Pauline Epistles." That is, the Book of Acts lends itself as the framework while the historical and autobiographical sections of the Epistles are used in a parallel or supplementary way. This makes for a well-rounded study of the life and travels of the greatest of all apostles.

Augmenting this Scriptural account is a valuable commentary, which, with a fair amount of success, unravels many of the standing problems of Paul's preaching itinerary. Included are some interesting comments defining several Greek words and phrases which add substantially to the worth of the book.

The vantage point from which the author writes is very definitely that of the conservative evangelical. His labors betray a respectable knowledge of basic commen-

taries, and, for the most part, accept the weight of scholarship. Authorities such as Stalker, Alford, Calvin, Meyer, Lightfoot, Coneybeare, Howson, Farrar and Ramsay are his constant guides.

A distinctively serviceable feature of the book is its appendix, which includes several brief but cogent articles on some salient events in the life of Paul. These articles concern themselves with such subjects as Paul's conversion, his visit in Arabia, his visions, his manual labor and the origin of the Church in Rome. Following the appendix are two indexes listing all places visited and persons connected with the life of the apostle. These indexes lighten the burden of cross-reference work.

A study of this volume will supply the reader with a perspective view of the apostle's life-travels as well as a detailed account of his many-sided ministry. The reader will discover answers to such questions as: How many times did Paul give the testimony of his conversion experience? Where in the New Testament are these accounts located? Also, it will become clear to the reader's mind that this Christian hero of the first century lived a dramatic, self-sacrificing life, geared to a singleness of purpose and set on fire by a soul of passion ignited by his Lord.

This handbook, now in its third edition, is designed to be helpful for all students of the Bible, but particularly for Sunday school teachers, students and pastors. It is heartily recommended as a creditable addition to library shelves of the Christian home and church.

Sermons

THE FACE OF OUR LORD. By Paul Stromberg Rees. Eerdmans. 119 pages. \$1.50.

Six word-portraits of Jesus' passion as He "steadfastly set his face to go to Jeru-

Attention Bible Readers!

■ Author Goodwin contends that in Romans 7: 7-25 the Apostle Paul "comments on his spiritual condition before his conversion" (p. 23). This has been a hotly-debated issue among Bible students. Some agree, some don't. What do you think?

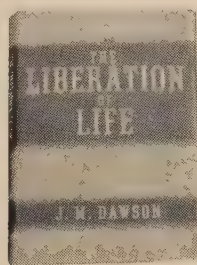
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Prize Winner Announced for May Book Contest

A set of Scripture text book ends, this month's prize, have been awarded to Raymond R. Van Heukelom for the winning letter commenting on a quotation for Arjen Miedema's *Talks With Gabriel*, CHRISTIAN LIFE's book selection for May. The statement that "God stands behind everything the Devil does" brought the following prize-winning letter:

"God stands behind everything the Devil does." Yes, He does. Not that one would make God responsible for all that is done by the Evil One, but rather that whatever Satan does he does only by divine permission and by means of powers which he receives from God. Satan, too, is but a creature, and no creature can ever operate independently from the Creator. Satan, quite as much as sinful man, exists only by divine suffrage, and for such tasks as shall demonstrate the glory of God. Paradoxically enough, he may be an instrument of blessing, for his very rages throw believers back into the arms of their Savior.

This seems to be the teaching of many passages, such as: "Simon, Simon,

behold, Satan hath desired to have you that he may sift you as wheat." Satan desired; he could not demand. God's permission had to be obtained and it was obtained in view of the prayer of Jesus "That thy faith fail not." Peter was not all wheat. The siftings of Satan made it only too clear to Peter that he had no ground for boasting, and the bitter tears of repentance and the desperate throwing of himself into the arms of the Master who restored him to the feeding of lambs and sheep were the result. And all the while Peter was safe because of the prayer of Christ.

So in the instance of Job, God's permission was required before Satan could become active, and in the end the whole world was shown that God's servants did not serve Him for the sake of earthly reward.

Naturally, some have fallen because of the work of Satan, but in such instances we may be sure that Satan's work did not make them reprobates—it only showed them to be what in fact they already were. "They went out from us, but they were not of us; for if they had been of us, they would have continued with us." Yes, it remains true "That all things work together (including the workings of Satan) for good to them that love God," because Jehovah doeth His will among the nations.

salem" are beautifully and persuasively set forth. In each message the author's devotion rings true. He writes for a purpose—to stimulate the hearts of men to meet the Savior face to face.

THE SONG THAT JESUS SANG and Other Sermons. By John Linton. Eerdmans. 88 pages. \$1.

Four spiritually crisp sermons make up this book. As usual, Evangelist Linton champions the Christ of God's written Word. Traditional interpretations have weight with Dr. Linton, but not to the point where he sacrifices Bible teaching. His sermons are brisk in their movement, vigorous in passion and refreshing in material. The second of these four sermons, "What Was Gethsemane's Cup?", is especially refreshing.

FIFTY YEARS WITH THE GOLDEN RULE: A Spiritual Autobiography. By J. C. Penney. Harper. 245 pages. \$2.75.

The merchandising and philanthropizing life of J. C. Penny presents to the reader a story of courage, justice and honorable morality. "Jim" Penney was "on his own," at least in a small way, since he was eight. It was his father's way of making his children "self-reliant." From a humble beginning in Kemmerer, Wyo., the J. C. Penney interests grew to include several hundred stores and millions of dollars. However, as is often the case in God's providence, trouble came, and J. C. Penney was drained of fortune and credit to the tune of \$7,000,000. A long, painful struggle ensued, but God supplied and Penney more than survived.

This book presents valuable reading, but it would be even better had Mr. Penney

given a clear-cut testimony concerning his personal relationship to Jesus Christ.

Apologetics

EXPLORING THE BIBLE. By Frank E. Gaebelin. Van Kampen. \$2.25.

Here is not too technical, yet satisfyingly complete, statement of the origin of our Bible, its believable inspiration, the development of its canonicity, its general structural design and plan and, above all, sound rules and guiding principles for its study and interpretation. While written primarily for youth, meeting their desire for rationalism, it will help the Bible student avoid much confusion and misinterpretation, to say nothing of downright heresy. It also meets the need of the general reader who "desires to explore the background and message of the greatest of all classics, the English Bible."—Reviewed by R. M. Riggs.

THE INFALLIBILITY OF THE CHURCH. By George Salmon. Baker. 497 pages. \$3.50.

It is important to have this book available at a time when the Roman Catholic Church is making such a vigorous attempt to increase its political power in the United States. Originally published in 1888, the volume is one of the best criticisms we have of the doctrine of the infallibility of the pope and of the Roman Church. It is courteous, thorough, trenchant and accurate. Arguments based on theories about the nature of the church are followed by those based on historical events. There is discussion of papal authority as well as of the pope's supposed infallibility. The contents were originally delivered as lectures at the University of Dublin, but

they require no special theological training to be understood. Neither have they been made obsolete by the passage of time. The argument for Christianity based on probability is commended, but a bit more brevity occasionally would have been welcome. This is a valuable mine of historical material on the subject.—Reviewed by Paul Woolley.

SELF UNDERSTANDING. By Steward Hiltner. Scribner's. 224 pages. \$2.75.

The author, professor of pastoral theology at the University of Chicago, develops his presentation of "self-understanding" with the aid of psychology and religion. The weight of treatment is placed upon the former. By using numerous case histories, the author endeavors to show how inhibitions arise and how one may overcome them by proper understanding of the self.

While discoveries of modern psychologists no doubt have much value in helping us understand human nature, certain limitations must be recognized. Since man is notoriously prone to rationalization, it is hard to see how a person who really needs aid can help himself through introspective analysis.

From the Christian perspective, a more important objection presents itself. The author makes little or no reference to the fact that much of man's maladjustment is due to sin. The psychologist tends to overlook man's spiritual weakness and his responsibility to God in Christ. He tries instead to bring about all changes and adjustments on the natural level. In this matter of integration at the Christian level one cannot stop with the Socratic admonition to "know thyself."—Reviewed by Warren C. Young.

THESE FOUND THE WAY. By D. W. Soper. The Westminster Press. 175 pages. \$2.50.

THEY'RE ON THE WAY. By S. M. Shoemaker. E. P. Dutton and Company. 160 pages. \$2.25.

Here are two volumes dealing with Christian experiences in our day. The first of these, edited by a converted atheist, is a most remarkable volume. I believe that it will be widely read and talked about in the religious world for some time to come. An evangelical believer may find something lacking in some of the testimonies recorded, but not in all. From Jewish, Roman Catholic, communistic and atheistic convictions, these men and women have come to know the Christ of the evangelical Christian faith.

Every pastor should have this book for the insight into Catholicism found in the testimony of the converted priest. The "beatitudes" of Marxism as suggested by a converted communist give an interesting insight into this world view. In spite of a few questionable experiences, this book is a "must" for the Christian worker, for it contains much material which will aid him in leading the struggling soul to the Light of Life.

In his volume Dr. Shoemaker uses illustrations from his rich ministry to show how people from all walks of life have come to the Christian faith. There is, however, a certain vagueness which surrounds many of the experiences described as Christian.

-----Just off the press

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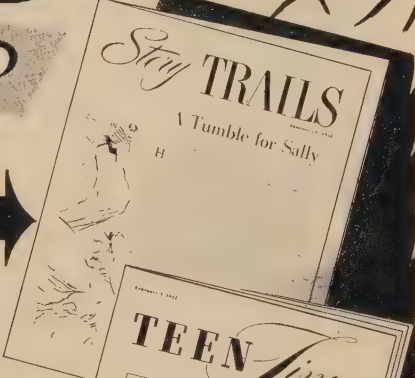
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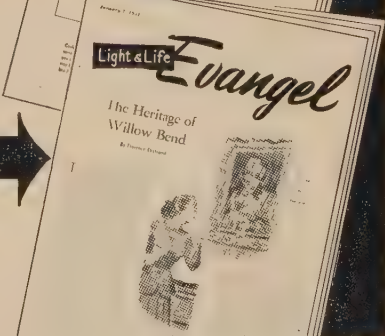
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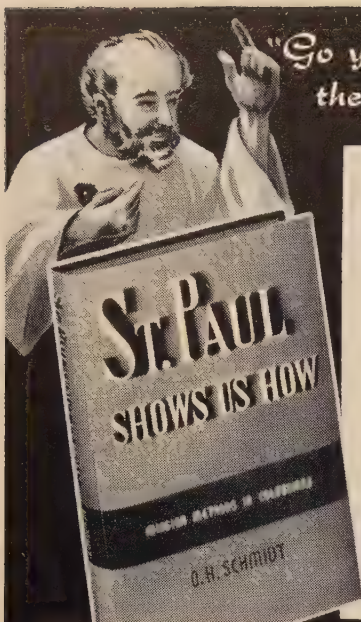
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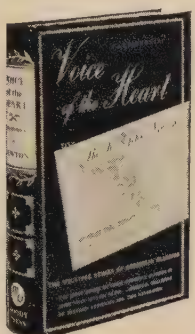
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Further, the suggestion that many people are "Christians under the skin," needing only something to set their faith in motion, suggests that what is needed is a nurtured life rather than a changed nature. In his closing chapter the author suggests ten steps to be used for the development of the Christian life—steps which will be found valuable to all.—Reviewed by Warren C. Young.

Bible History

UNDERSTANDING THE BOOKS OF THE OLD TESTAMENT: A Guide To Bible Study For Laymen. Edited by Patrick H. Carmichael. John Knox Press. 173 pages. \$2.50.

This is a briefly written, understandable introduction and survey of the Old Testament. Six scholars plus the editor contribute to its composition. The material is viewed largely from the conservative standpoint. However, on occasion, short phrases are stated in such a way as to allow for a double interpretation. For example, it is said that men follow the *example* of Eve's sin, but nowhere does it suggest that all humanity is corrupted *because* of this first sin. Similar points stand out, but the book, nevertheless, is essentially dependable.

Each book of the Old Testament is clearly outlined, receiving special attention as to its details. Nowhere, however, do the details become cumbersome or technical. Adding to the simplicity of the text, the writers confine their references to three standard books.

General

GAMBLING: SHOULD IT BE LEGALIZED? By Virgil W. Peterson. Charles C. Thomas. 158 pages. \$2.75.

Shall gambling be legalized? Is this the solution to the racket which undermines the governments in many of our nation's leading cities?

In this penetrating book, Virgil W. Peterson, Operating Director Chicago Crime Commission, courageously faces the issues surrounding this problem and concludes: "On the whole, legalization of gambling in the United States has failed completely. Instead of eliminating abuses it increased them."

Although the author centers his attention on the practicalities of the problem rather than on the basic moral issues, he renders noble service to the cause of justice and good government. This is worthwhile reading for clergy and laity alike.

MESSAGES OF CHRISTIAN BROTHERHOOD. By W. Dale Oldham. Warner Press. 128 pages. \$1.75.

This book consists of nineteen ten-minute messages, given originally on the National Radio Broadcast of the Church of God, Anderson, Indiana. The author's style is easy, pleasant and smooth-flowing. He uses stories and quotations plentifully, yet blends them well in presenting and proving his theme. As Norman Vincent Peale gives religious flavor to Dale Carnegie's philosophy of life, so this author gives evangelical background and authority to Dr. Peale's modernistic moralities. The result is a presentation of a way of life that is both Scripturally and psychologically sound.—Reviewed by R. M. Riggs.

▶ MISSIONS

Europe Next Target for Missions

31 Million French 'Pagans'

EUROPE, HISTORIC SEAT of the Reformation and birthplace of Protestantism, soon will be invaded by a small army of U. S. missionaries who regard it as the No. 1 unreached field of the world.

The decision to send an increased number of workers to Continental Europe was made recently by at least a dozen evangelical agencies simultaneously, yet without collaboration.

Bulletin: Graham Resigns

Billy Graham, world-famous evangelist, has resigned from the presidency of Northwestern Schools to become president of the board.

Dr. Paul J. Maddox, executive director of Youth for Christ for the past year and formerly chief of chaplains for the U. S. armed forces in the European Theatre, has been elected administrative president to succeed him.

Graham's action, observers believe, came as a result of increasing calls for his evangelistic and radio ministry and the feeling that the administrative details connected with the present expansion program of Northwestern Schools require the full-time attention of a resident executive.

Simultaneously came the resignation of Jerry Beavan, registrar and editor of Northwestern's *Pilot*, for full-time duty as executive secretary and public relations director of the Billy Graham Evangelistic Team. George Wilson, public relations director of Northwestern Schools, also resigns to become business manager of the Billy Graham Evangelistic Association.

While there are 88 million nominal Roman Catholics and 6 million Protestants in Western Europe, leaders say, there are 31 million in France alone who claim no church affiliation.

Perhaps the most significant thrust into Europe will be undertaken by The Evangelical Alliance Mission, one of the largest interdenominational missions in the U. S.

As a result of recent board action, TEAM hopes to step up the number of its missionaries in Portugal from 11 to 50. Next country on the TEAM agenda is France.

"The people of France have much less chance to hear the Gospel and be saved than the heathen in wildest Africa," Dr. David H. Johnson, general director of the Alliance, recently stated.

While efforts will be made to enter nearly every country in western Europe, initial

efforts will center on France, Portugal, Germany, Italy and Belgium.

The National Council of Brethren Churches has indicated it expects to send 40 workers to France as soon as they can be recruited. One couple is scheduled to leave this fall.

"There has been no revival in Europe since the Reformation in 1550," according to a recent statement of Dr. R. H. Borkent, of the Netherlands Gospel Center. "During a number of centuries practically no attention at all was paid to the European mission field."

In the last six months there have been an increasing number of inquiries from young people who feel called to Europe.

Of the 104 evangelistic teams being processed by Youth for Christ International, a good share will concentrate their efforts in European countries. Youth for Christ hopes to bring up the total number of its teams to 250, officials say.

Others planning accelerated witness in Europe are the Conservative Baptist Foreign Mission Society, Mid-Missions and the newly formed Independent Faith Mission, which expects to concentrate on Italy.

European Bible Institute which is now completing arrangements for the purchase of property near Paris, hopes to train nationals in the work of evangelizing their own peoples.

In addition to some of the newer organizations seeking to evangelize the Continent, there are a number of other established efforts continuing a faithful, Biblical witness for Christ. Some of these are operated by nationals of Germany, France, Belgium, Switzerland, Italy and Spain.

Those advancing upon Europe will face the opposition of Romanism, Communism and civilized paganism.

Yet many cells of Christians in various parts of the Continent are hoping and praying that revival fires will be rekindled and the gospel light will shine brightly again in the land.

Tents for Germany

ONE OF THE MOST EFFECTIVE ways of reaching the people of Germany is through meetings conducted in gospel tents, according to the Rev. Reinhold Barth, Youth for Christ worker, who recently made a brief visit to the U.S.

Three Youth for Christ tents will be employed during the summer season in various parts of Western Germany. Largest of the tents will seat 1,000 persons.

The Baptists are planning to use five tents in similar campaigns, it was explained.

To Speed the Light

AN INNOVATION IN THE FIELD of foreign evangelism was recently introduced in Japan with the dedication of a mobile stage unit, complete with P. A. system and electric organ.

The plan resulted from the lack of proper facilities for holding street meetings in the Orient. God laid upon the heart of Dave Morken, Youth for Christ vice-president, a plan for a mobile stage which could be set up in strategic places. Thus they can reach the multitudes continually thronging to hear the Gospel, who could otherwise have not been reached.

On a recent visit to the Orient Bob Pierce consulted with Morken on the plans and returned home to present them to Christian friends. Through him, \$5,000 was sent for the project, in addition to all the equipment that was needed, including the new organ.

The unit was dedicated in the Nile Kin-



A MOVING MESSAGE
YFC mobile unit carried the Gospel to the people



CURIOS ATTRACTED THE CURIOUS
Crowds came from far away for the C&MA council

nick Stadium with many missionaries attending. Providentially, Pierce was present for the dedication. The unit is bright yellow with a maroon banner and white lettering. Painted on the side is the verse "Christ ever liveth to save to the uttermost."

Already God has richly blessed this unit, which has made possible numerous street meetings. Thousands have found Christ as Savior.

Mission Buys Sub Chaser

TWENTY-FIVE MEMBERS of the New Tribes Mission, a non-denominational Protestant group, are busy in Oakland estuary converting a Navy submarine chaser into a sea-going missionary ship.

The ship, christened the *M.S. Tribesman*, was scheduled to sail for South America.

The *Tribesman* will travel 150 miles up the Amazon River to the Mission's newest outpost at Belem, Brazil. Some twenty families will be established there. Fifteen unmarried workers will penetrate the jungle area of Brazil, Bolivia and Paraguay.

The New Tribes, with headquarters at Chico, California, has other missions in Borneo, New Guinea, India and Japan.

Second Team Formed

A SECOND couple will be sent to serve as missionaries in Japan under the sponsorship of the High School Evangelism Fellowship, Inc., of New York. John and Betty Meyer, now completing their education at the Philadelphia School of the Bible, plan to leave for the Far East next fall. They will join Kenn and Jane Clark in Tokyo in carrying on missionary work among the high school students of Japan.

NATIONAL

CMA Council

THE 54TH ANNUAL COUNCIL of the Christian and Missionary Alliance met in St. Louis' Jefferson Hotel May 16 to 21. More than 1,000 were registered from out of town, including more than 100 missionaries from 20 mission fields. Communion was served to 1,300 on Thursday morning.

Night and Sunday sessions, held in the Kiel Auditorium, were open to the public.

The society re-elected as president Dr. H. M. Shuman, who has served in that capacity for the past twenty-five years. The Board of Managers presented him with an engraved wrist watch in honor of his silver anniversary.

Also elected to the Board of Managers for a three-year term were Dr. R. R. Brown, Rev. H. E. Nelson, Rev. Nathan Bailey and D. C. Kopp.

In addition to numerous missionary speakers, Dr. H. M. Shuman, Rev. H. L. Turner, Dr. A. W. Tozer, Dr. Harold J. Ockenga and Rev. Thomas Williamson brought addresses. Featured during the entire Council period was a seventy-five-voice preachers chorus. A free missionary exhibit of curios, viewed by more than 2,500 during the five-day period, drew crowds from distant places.

A missionary parade, followed by a missionary platform rally, highlighted the event. Some ninety-three missionaries in native costumes participated.

Reveals Rome's Threat

DR. PAUL BLANSHARD, in an address at Chicago, called on Americans "not to elect Roman Catholics to school boards unless they signify that they will not be influenced by canon law aimed at the public schools."

He spoke at a mass meeting sponsored by Protestants and Other Americans United for Separation of Church and State, attended by some 4,000 Chicagoans.

"If the Catholic Church ever came into power in the U.S. there is no reason to believe their attitude would be any different from the Church in Spain," Dr. Blanchard said.

PEOPLE

Near Rainbow's End

EVERY DAY 21-year-old Violet Duracka is a step closer to the end of her rainbow.

Some day, she says wistfully, she will toss aside her wheelchair and walk smack into her rainbow of happiness.

"The only way you can be happy is to want to be happy," she told a Chicago *Daily News* reporter. "The only way you can walk is to want to walk. I want to walk, and pray and believe I will," said Violet.

Violet lives with her widowed father and sister on Chicago's southwest side.

She has not taken more than a few steps across the carpet since she was afflicted with polio at fourteen.

At first the disease paralyzed every inch of her body except her head and her ability to hope and dream and pray.

Now she has almost normal use of her hands and arms. Use of her legs for more than a few moments is still her goal.

"At first I felt discouraged," Violet admitted.

"Before I had felt the Lord was leading me to missionary work in India. Now I know His hand wasn't leading me there but to the handicapped people in this country," she said.

Today Violet finds contentment traveling the Midwest, telling church people about the Christian League for the Handicapped.

She explains the group's plans for building an occupational home where handicapped may live and work.

League headquarters are in Walworth, Wisconsin, although they also maintain a small office at 10 South LaSalle street in the heart of Chicago's Loop.

Loizeaux Bros. Celebrate

LOIZEAUX BROTHERS, one of the oldest evangelical publishing concerns in the U. S., this year celebrates its seventy-fifth anniversary.

In spite of its long history, Loizeaux Brothers have eschewed flamboyant advertising and have preferred to lead a rather self-effacing existence.

But that the Lord has used the organization cannot be disputed, for from its offices have come literally millions of tracts, pamphlets and books that were marked always by a faithfulness to the Word of God.

Some of the Loizeaux tracts have had a very large circulation. "God's Way of Salvation" by Alexander Marshall sold over three million copies; "The Reason



MISSIONARY FOR THE HANDICAPPED
The papers told her story

Why" by R. A. Laidlaw sold over ten million.

"Safety, Certainty and Enjoyment" has been published in eleven other languages besides English.

P. Daniel Loizeaux, son of one of the founders, Timothy, now is president of the concern.

From YFC to NCC

IN THE FLASHY early days of Youth for Christ, one of the brightest stars in the troupe was handsome Chuck Templeton, popular ex-sports cartoonist of Toronto.



TEMPLETON

There was hardly a Youth for Christ rally of any size that was not wowed by an appearance of Chuck or his equally talented wife. They traveled with Billy Graham, Bob Evans, Torrey Johnson and Bob Cook.

Then one day Chuck dropped out of the limelight.

He'd decided that he needed to go back to school and get some further training. For two or three years he has kept himself secluded in the scholarly atmosphere of Princeton Theological Seminary.

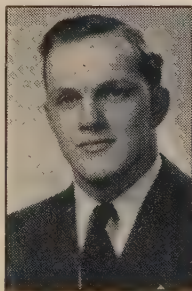
A brief announcement recently revealed that the Rev. Charles B. Templeton has been appointed to serve as an evangelist under the Joint Department of Evangelism of the National Council of Churches.

Both evangelical and liberal leaders shook their heads in wonderment. Which cause was making the concession, they pondered?

New GARB Appointment

A FORWARD STEP with long-range implications has been taken by the General Association of Regular Baptists with the creation of a new publications and public relations office in Chicago.

Appointed to serve as director of publications is Larry Ward, who has resigned as managing editor of CHRISTIAN LIFE to take the new post.



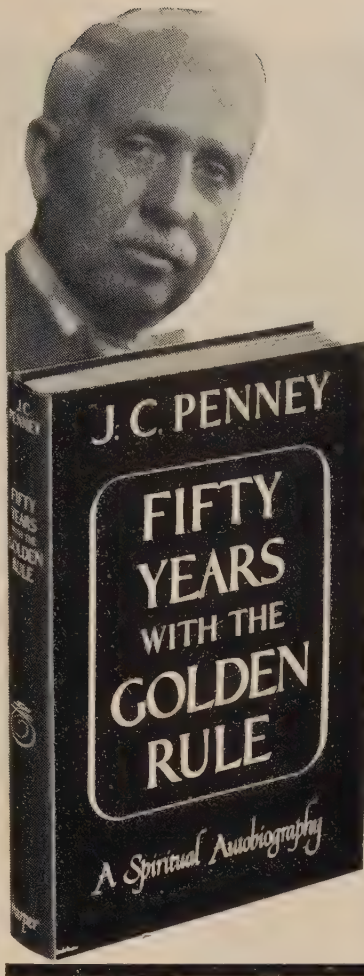
WARD

Graduated with high honor from Wheaton College, Ward is a member of the Wheaton Scholastic Honor Society. For a time director of Youth for Christ in Watertown, South Dakota, he also worked with the LeTourneau Evangelistic Center in New York and the Interstate Evangelistic Association.

Ward will serve as managing editor of the Baptist Bulletin and also will edit new Sunday school lessons which the GARB expects to issue in the fall of 1952.

To Vancouver

THE REV. PAUL CURRIE, president of the Maritime Gospel Association, Moncton, New Brunswick, has resigned to accept a call to direct Vancouver Youth for Christ and associated rallies in British Columbia.



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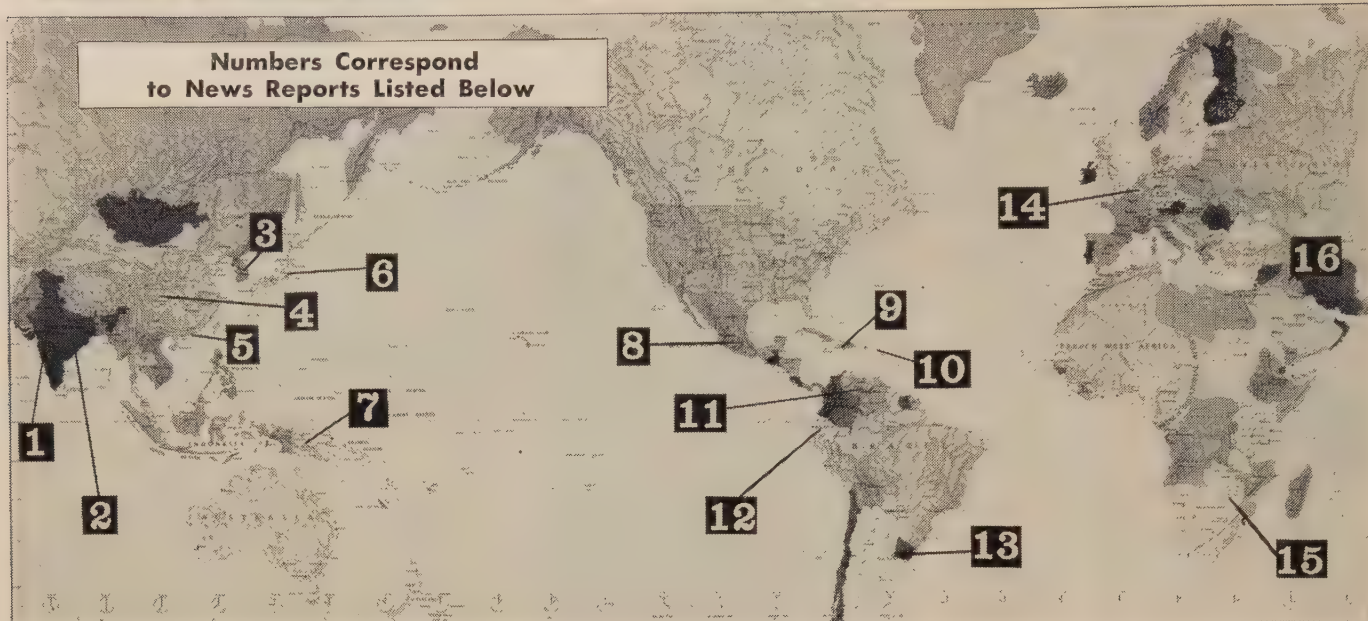
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Numbers Correspond
to News Reports Listed Below



Christian Missions Report Progress, Persecution

1. Free Methodist missionaries in India report remarkable response to Christianity among the higher castes since the country declared its independence.

2. The India Mission had another thirty-three per cent increase in new missionaries—for the third consecutive year.

3. The Rev. Young Bin Im, secretary of the Korean Bible Society, at the risk of his life, rescued the only manuscript of the Korean Bible at the time of the communist attack upon Seoul. Im hid the Bible in a sauerkraut jar and gave it to his wife, who smuggled it through Communist lines. This manuscript is in the most modern system of Korean spelling and is now being printed in Tokyo.

4. China Native Evangelistic Crusade is still operating in fourteen Chinese provinces. In April, over fifty-two were baptized in Kweichow province and over thirty were born again as a result of one man's testimony in a village of Szechuan province.

5. China Inland Mission has just set up temporary quarters in Hong Kong while teams survey Thailand, Japan, the Philippines and Malaya. Missionaries are expected to go into these countries shortly.

6. Of two new stations opened by the Evangelical Free Church board in Japan,

one is located in a Tokyo suburb which has over 110,000 people and no other gospel light.

7. The territory of New Guinea (Australian mandate) now has missionary air service operated by the Missionary Aviation Fellowship of Australia.

8. "Persecution still continues in Mexico on a scale unprecedented in the past twenty years experience of the Mexican Indian Mission," writes a representative.

9. More than 5,000 adult Christians and 1,000 children recently attended a Bible conference at Haiti Bible Institute. According to the West Indies Mission, the attendance probably represented ten per cent of the total Christian population of south Haiti.

10. As a result of their recent evangelistic campaign, Latin America Mission reports the establishment of a permanent church in Santa Cruz, Virgin Islands. The final day of the campaign, a Sunday school was inaugurated with an attendance of 125.

11. Mid-Missions now has a motor launch on the Orinoco River in Venezuela. An air survey of the territory made recently has located new fields. The launch will be used by missionary Douglas Starkweather to reach them.

12. In spite of violent persecution, revival is spreading in Ecuador, according to the Evangelical Mission Covenant board. Many have been baptized and the mission has organized its first congregation in that country.

13. The Evangelical Mission to Uruguay has been holding meetings in a huge market place where 50,000 people gather every Sunday to buy and sell. F. V. Dabold, director, states, "The last day of our five years here was climaxed by what is possibly the largest religious gathering ever held in this country. Over 1,000 people came to see "God of Creation" (a Moody film) and listen to the Gospel of Jesus Christ."

14. Out of a total of 196 pastors and evangelists, chaplains and colporteurs listed in the 1950 yearbook of Belgian Protestantism, 42, or more than 21 per cent, are former students of the Brussels Bible Institute, Bible school of the Belgian Gospel Mission.

15. On May 1, the field of the Evangelical Alliance Mission in Southern Rhodesia was extended to more than double its former size and population by taking over all the work of the Zambesi Mission, a British society. The transfer included buildings and equipment on two stations, one with a completely equipped hospital.

16. At a recent service in Baghdad, Iraq, fourteen converts from Islam gave testimony to their belief in Jesus Christ as Savior, according to a Dutch Reformed Mission working there.

Christian
Life

PROJECT
1

To facilitate
world missionary operation
by mapping
significant field developments.

► DENOMINATIONS

En Route to Bermuda

THE REV. JAMES MONTGOMERY of Toronto (left) leaves Montreal Airport for Bermuda. Montgomery, national director of Sunday schools for the Pentecostal Assemblies of Canada, will conduct a series of seminars in Bermuda, Jamaica and Trinidad. Bidding him farewell are the Rev. William H. Kautz and Rev. E. N. O. Kulbeck, both of Montreal. The Pentecostal Assemblies of Canada, made up of 538 Canadian churches, is the Canadian counterpart of the Assemblies of God in the U.S.A.

610 Churches in GARB

MEMBERSHIP IN THE General Association of Regular Baptist Churches reached a new high of 610 churches with the reception of 43 congregations at the association's 20th annual meeting in Oakland, California. Affiliated churches now have a total of about 100,000 members.

The association was formed in 1932 by 22 Baptist churches, who charged that the Northern (now American) Baptist Convention was dominated by theological liberalism.

A revised constitution adopted at the meeting here stressed the association's intention to "raise and maintain a testimony to the truth of the Gospel and to the purity of the Church, and to raise a standard of Biblical separation from worldliness, modernism and apostasy."

A report to the convention stated that between 800 and 900 students are preparing for the ministry or foreign mission service in the five "independent Baptist" training schools identified with the association. The schools are located at Grand Rapids, Michigan; Los Angeles, Oakland, California; Johnson City, New York; Cleveland, Ohio.

The 800 "messengers" present also were informed that about 500 missionaries now serve under the direction of the association's three foreign mission agencies. Per capita giving for mission work last year was \$21.43.

► EDUCATION

New College Quarters

EASTERN PENTECOSTAL COLLEGE, formerly located in Toronto, has acquired the former Civic Hospital in Peterboro, Ontario, where it will begin the new academic year October 1. The Rev. William H. Found of Verdun, Ontario, has been named president of the newly located school.

Sunday School Retreat

FIRST WEEK-END RETREAT for their Sunday school workers was conducted late in May by the Greater Detroit Sunday School Association at Walden Woods Camp, Hartland, Michigan.

Speakers were Rev. Malcolm R. Cronk of Lansing, Michigan; Mrs. Florence Kee of Highland Park, Michigan; and Mrs. M. A. Dahlstrom of Detroit.

Eastern Buys Property

THE EASTERN BAPTIST THEOLOGICAL SEMINARY has purchased the 41-acre estate of the late Charles S. Walton in St. Davids, near Philadelphia.

The seminary, which belongs to the American Baptist Convention, will use the



BERMUDA BOUND

Canadian Pentecostal leader heads south

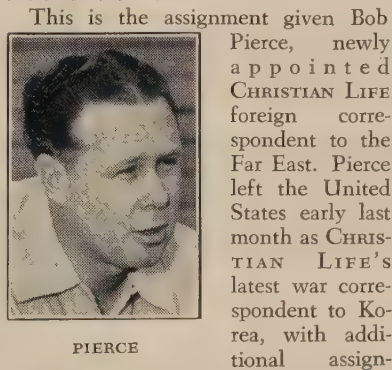
property to expand its undergraduate four-year college course. Courses on the graduate level will continue to be held at the seminary's present site in Philadelphia. Removal of the undergraduate school will take place next fall.

Known as "Walmarthon," the St. Davids estate comprises a 40-room manor house.

When improvements are completed for conversion into a college, the property will represent an investment of over a million dollars.

Christian Life Appoints New Foreign Correspondent

What happened to the Christians in Korea?



PIERCE

This is the assignment given Bob Pierce, newly appointed CHRISTIAN LIFE foreign correspondent to the Far East. Pierce left the United States early last month as CHRISTIAN LIFE's latest war correspondent to Korea, with additional assignments in Formosa, Indo-China and Indonesia.

Pierce, missionary, evangelist and world traveler, is widely known for his on-the-spot photography of dramatic scenes on the missionary front in recent years. His CHRISTIAN LIFE assignment will be his first as a war correspondent for a publication. Pierce's reports, although prepared exclusively for CHRISTIAN LIFE magazine, will be transmitted to the Evangelical Press Association for additional distribution.

Watch for these realistic stories of God's provision and grace in the heat of persecution and trial on the fiery war front in Korea. They begin next month in CHRISTIAN LIFE.



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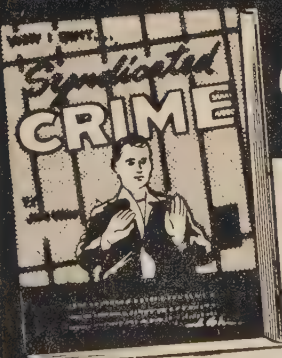
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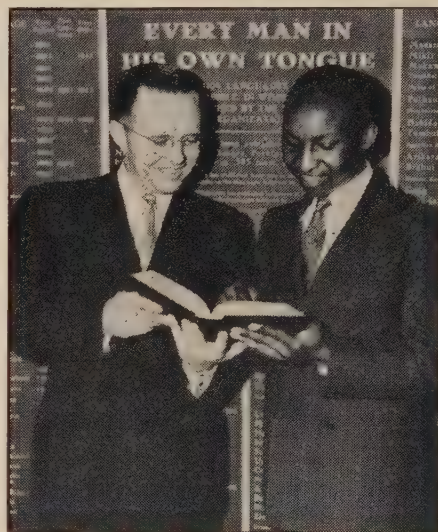
Bible for Kenya Tribe

THE FIRST RAGOLI BIBLE—for use by a tribe of about 250,000 who live northeast of Lake Victoria in Kenya Colony, British East Africa—has been completed by the American Bible Society.

At the society's 135th annual meeting in New York, the first copy of an initial edition of 25,000 volumes was presented to Lewis Kimani Waiyaki, a member of the Kikkuyu tribe of Kenya, who is studying at the University of Pennsylvania. Dr. Eugene Nida, Bible translator for the Society, made the presentation.

The young African is a Presbyterian. Although his main interest is international relations, he also intends to study law. Later he will return to Africa "to help my people."

The first consignment of the complete Bible in the Ragoli language will be made



THE WORD FOR THE KIKKUYUS
The first Ragoli Bible

to Africa this summer with 10,000 copies going to the Friends Africa Mission and 5,000 copies to the Pentecostal Assemblies. Both groups are active in Kenya Colony.

Exclusive Distributor

VAN KAMPEN PRESS of Wheaton, Illinois, has been named exclusive distributor for the wholesale trade of books written by Dr. Donald Grey Barnhouse, pastor of Philadelphia's Tenth Presbyterian Church. Barnhouse also is editor of *Eternity* magazine and a radio teacher.

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CHRISTIAN LIFE

Billy Graham Evangelistic Itinerary

Southern Baptist Convention
San Francisco, Calif.
June 22

Maranatha Bible Conference
Muskegon, Mich.
July 2 through July 8

Winona Lake Bible Conference
Winona Lake, Ind.
July 9 through July 15

Seattle, Washington
Citywide campaign
July 29 through September 9

Hollywood, California
Citywide campaign
September 16 through October 7

Greensboro, North Carolina
Citywide campaign
October 14 through November 11

Raleigh, North Carolina
Special rallies
November 16, 17 and 18

Washington, D. C.
Citywide campaign
January 13 through February 10

World tour of military posts and
missionary fields
March and April

Houston, Texas
Citywide campaign
May 4 through June 1

EVANGELISM Progress Report

EARLY IN JUNE Billy Graham was well into his Memphis, Tennessee, campaign.

In all likelihood, before the scheduled close of the evangelistic meetings on June 17, Graham would draw his millionth listener of the year.

During his Shreveport, Louisiana, revival in April, a total throng of 223,000 attended the three-week series held in the State Fair Stadium. It was Billy's first outdoor campaign, made necessary when the Municipal Auditorium, seating nearly 5,000, was crowded out.

At the conclusion of the Shreveport effort, the evangelist declared, "This is the nearest thing to all-out revival that I have yet seen anywhere in America."

During the final week of the crusade, Billy Graham addressed more than 135,000 persons in seven days, the largest number ever in attendance at his meetings in one week. Decision cards for the campaign totaled 5,446.

Graham also spoke to throngs in Longview, Texas; Pineville-Alexandria, Louisiana; and Cincinnati, Ohio.

Similar results were being recorded in the Colorado for Christ Crusade conducted

by Evangelist Merv Rosell in Denver's Mammoth Garden. A throng of 20,000 turned out the first weekend.

John L. Gamble of Raleigh, North Carolina, was God's messenger to Regina, Saskatchewan, for the gospel campaign sponsored by Youth for Christ.

Gospel Letters

A UNIQUE method of evangelization is conducted by Evangelist W. T. McLean of Detroit.

McLean has developed what he calls the Gospel Letter Service, to reach victims of accidents and bereaved persons with the message of salvation.

Names of people involved in serious traffic and other accidents are clipped from daily papers and sent in by volunteers in various parts of the country. McLean mails a specially slanted letter and a suitable tract to the names he receives.

Many have come to know Christ as a result of the effort, McLean reports.

Presents from a King

KING ABDULLAH IBN AL HUSSAIN, of the Hashemite Kingdom of the Jordan, has presented Evangelist Bill Rice of Murfreesboro, Tennessee, with a pair of pure-bred Arabian horses. This is how it happened:

Rice and his wife, Cathy, on a visit to the Holy Land after a tour of African mission posts, obtained an audience with the ruler of the Arabian portion of Palestine.

It was just a formal visit until the monarch and ex-cowboy-evangelist got on the subject of horses. The king then invited Rice to come and sit by him.

The evangelist said he would like to export a mare to introduce Arabian blood to the Tennessee walking horses employed on Rice's new conference grounds for deaf children near his home.

"You have two horses," said the king. Rice thought the ruler was speaking of the horses he owned in Tennessee. "Yes," said Rice, not comprehending.

"You have two Arabian horses," repeated the king. "I give them to you from my own stables. I give you a fine stallion and a mare to match."



ABDULLAH

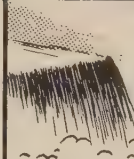
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—The Editors



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THIS REDCAP TIPS

(Continued from page 21)

self for the first time—proud, selfish, unworthy in the sight of Almighty God. Home in his room, he dropped on his knees and invited the Lord Jesus Christ to take over control of his life as his Savior.

His greatest joy now was attending church on Sunday. But six weary days stretched from Sunday to Sunday. He needed something to make this new-found faith a reality in his daily life.

Then one day he befriended a Christian elevator operator in the Graybar Building adjacent to Grand Central Terminal.

"Let's have prayer together, during our lunch hour," said Ralston. There, in Grand Central waiting room, began a prayer meeting which was soon to be publicized the world over.

But Ralston longed to bring this same peace to others. Resplendent Grand Central, with its brilliant signs, sensuous advertisements and callous, rushing crowds, hid many lonely hearts, broken lives and people in need of prayer. Ralston spotted an empty passenger car on Track 13 and claimed it for his prayer meeting. Word passed around and soon there were six, ten and a dozen for prayer, all finding the comfort that Redcap Young had experienced.

Now his life really began to change, as one to be lived for Christ and for others. "I saw that it was not enough to sit in church on Sunday finding peace for myself," he said. "I knew I must talk to people about Christ and help those whose bags I carried every day in Grand Central."

Meeting people on such a plane is probably the most difficult task a man like Ralston ever tackled. An innate shyness handicapped him. But he was convinced that God wanted him to remain a redcap, to be the best redcap that ever walked Grand Central, a testimony to countless millions thronging daily through the largest terminal in the world.

"Even if I were President of this railroad, I couldn't talk to all these folks!" says Redcap Young. "Where else could I reach so many people who need Christ, but never go to church?"

He found that God could use the man who would dare to be bold for Him. The more he talked to people, the more they unburdened themselves to his sympathetic ear. Then Ralston's tongue would slide slyly around to their need of Christ.

One morning a man and his wife stepped off the train from Boston. Ralston noticed that the man wore a patch over one eye. As he carried the man's luggage, he asked, "Did you sleep well last night, sir?"

"No," said the man. "I had a miserable night with this eye. I'm headed South for some sunshine. My doctor says it might help."

"You need more than sunshine for that eye, sir," said Ralston.

"What do you know about it?" said the man.

"Everything," said Ralston. "I have one eye, sir, and one glass eye. While God never gave my eye back to me, He has eased the pain and given me grace to bear it. You need the Lord Jesus Christ in your life."

The man puffed vigorously on a cigarette as the affable Ralston continued. "You shouldn't smoke, either, sir. It's the worst thing for a bad eye."

"You see, dear?" the man's wife said. "I told you."

The man was sullen as Redcap 42 put his bags into a taxi. He helped his wife into the cab, then suddenly turned to Ralston. "I have a strange feeling you may be right, porter. My wife and I will think about this."

Often Redcap Young's benign motives are misinterpreted, as they were by the little old woman he encountered by the coffee urn in the Automat. Recognizing her as a peddler of boutonnieres on Forty-second street, he smiled and said cheerfully, "How's business today?"

He was rewarded with a frosty glance as the woman snapped, "Why don't you mind your own business?"

Ralston speaks tenderly of this irate little lady. "I see her quite often," he says. "Some day she'll let me talk to her and tell her about the joy she could find in Christ."

Word was getting around about Track 13, and Dr. Samuel Shoemaker expressed a desire to write Redcap Young's story in *Reader's Digest*. Once again, Ralston's shyness returned. Dr. Shoemaker showed him the proposed article, and Ralston's modest heart thumped. "Oh, no, Dr. Shoemaker, you must not publish that!"

"Why?"

"People will begin to point at me. My employers will discover. I don't want all that publicity."

"Let's pray about it," said Dr. Shoemaker.

On their knees, minister and redcap unburdened to the Lord all of Ralston's fears. When they had finished, Dr. Shoemaker turned to him and said, "Now, how do you feel about it?"

"Publish it," said Ralston. "If the Lord wants to publish the article, I can take it."

And he did take it. His co-workers began to watch him surreptitiously, some openly criticizing every movement he made, poking fun at the "porter turned holy." But as time went on, they saw the genuine love of Christ manifested in every action of Redcap 42. They saw him give unselfishly of himself daily, helping a fellow worker, doing more

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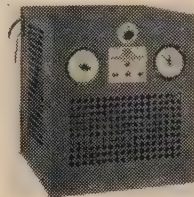
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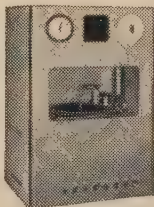
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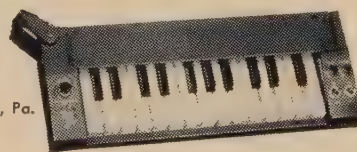


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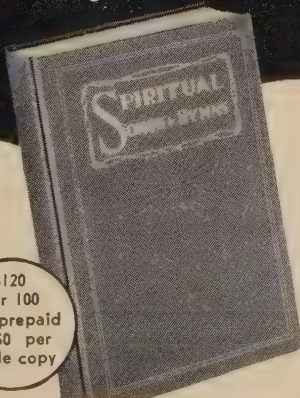
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than was required for a needy traveler. They respected his beliefs as they noticed the change in a life surrendered to Christ.

After Dr. Shoemaker's article was published, "Track 13" was sought out by more and more people in need of spiritual uplift during a busy day. And today, if you were to walk through tumultuous Grand Central to Track 13, you would step into a darkened railroad coach whose atmosphere is in total contrast to Terminal activity a few yards away. Lawyers, ministers, redcaps, handy-men, vice-presidents sit together in the center of the coach, listening to the tender voice of Ralston Young:

"I'm not a minister. I'm just a layman who discovered there ought to be a glow in people's hearts every day, not just on Sundays." He continues with a testimony to the saving grace of Christ. Then, one by one, others present give a short testimony or relate a personal experience with the Lord Jesus Christ. Christians leave "Track 13" refreshed in spirit. Unbelievers often leave under conviction, to return for prayer at a later date.

Several years ago, a man who works for the railroad came to a noonday meeting on Track 13. "I've heard about you," he said to Ralston. "I need help badly, and I want to see if there's anything to this stuff you preach."

The man's brother was seriously ill. Members of "Track 13" prayed with him that, if it was God's will, his brother might live. The man seemed to be comforted. However, several months later,

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his brother died. Ralston received a bitter letter, crying out against God and denouncing prayer as futile. Again they prayed on Track 13, this time for the man's comfort.

Recently the man returned. He asked Ralston to pray with him that God would forgive his bitterness and give him new understanding of His will. Today he is a changed man, one of many whose lives have been blessed by "Track 13."

Ralston's personal life is lived with the same conviction he shows in his work in Grand Central. He gives God full credit for a wonderful wife. "I had been praying for some time that if it was God's will, He would send me someone to share my life. One morning when I had my devotions, it was almost as if God tapped my shoulder and said, 'Write to Sadie Morgan and tell her that you love her.'"

"'Not Sadie Morgan, Lord!' I cried. 'I hardly know her! I only visited her home once with her brother.'"

So Ralston dismissed the idea for the moment. But the message was insistent every morning for two weeks. And Ralston was learning never to disobey when God spoke.

Imagine Sadie Morgan's predicament when she heard from this man who had hardly looked at her several months before! However, Ralston certainly got his signals right, for several months later they were married. No man ever had a better partner than Sadie has been to Ralston. She accompanies him on speaking engagements and enters into His Christian activities with true zeal.

Making friends is Ralston's chief avocation. He never misses a cue which may bring him a new friend. Personal friends include ministers, businessmen, students, a bus driver and others from different walks of life. The bus driver's friendship began in a unique manner.

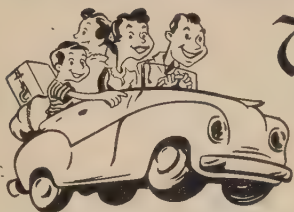
Ralston takes the same bus each morning at five. One day the driver stopped him. "Why is it you are the only person taking this bus who says 'Good Morning' to me?"

Ralston and the bus driver became good friends. Several months later, Ralston was called upon to give a message on a short wave broadcast. He was a bit nervous about it. When the day for the broadcast arrived, he asked his bus driver friend to pray for him.

Completing his redcap duties later in the day, he was en route to the broadcast. At Forty-third street and Lexington avenue, one of New York's busiest corners, he heard horns honking as he crossed the street. Suddenly he saw his bus driver friend waving from the window of the bus. "Ralston!" he shouted, over the tops of several impatient cabs. Don't worry, Ralston. I prayed, and you're going to do fine!"

His spare time is spent answering the

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demands of churches of every denomina-
tion and laymen's groups. And he
quickly acknowledges the power of God
to bless his testimony to every walk of
life.

Several years ago Ralston assisted a
despondent crippled lady with her bag-
gage. Looking down over her wheelchair,
he smiled. "That's a lovely hat you have
on, madam."

The woman smiled faintly. "You're
the first one who noticed it."

"That's a very pretty dress, too,"
Ralston continued, but his eyes noted her
sad face.

"Thank you, porter, you're very kind.
I'm not very happy, however."

"You need Christ, madam. He can
help you," said Ralston. Once again he
told the story of the Gospel.

Shortly after this incident, the woman
died. Every year, however, her husband
comes back to Grand Central Terminal
to look up Redcap 42 and thank him for
the comfort brought to a lonely, paralytic
wife.

Each year, dozens more write or ask
the station master: "Where can I find
Redcap 42? I want to thank him."

Not long ago, a church in the Mid-
west wanted Ralston to speak for a meet-
ing. The only train which would bring
him to the meeting on time was the
splendid "Empire State" on which the
railroad does not honor employees' passes.

Ralston appealed to the pass clerk, ex-
plaining his mission. He was sent on
to a higher authority, but the pass clerk
shook his head doubtfully. When Rals-
ton returned with the coveted pass, there
was much excitement among the pass
clerks. Upon investigation, they were
informed: "Wherever Ralston Young
goes, there is good publicity for the New
York Central, the kind of publicity we
like."

"Phooey," said one clerk, "that guy
gets too much publicity."

But it isn't "that guy" or the railroad
who is getting the most publicity. Be-
cause Ralston Young has been faithful,
God always receives the credit.

So Ralston continues to tell the story
of the redcap who once looked his
prospect over, wondering: "How much
can I get out of him?" but now searches
the teeming multitudes, looking for that
person who needs the love of Christ
and wondering: "How much can I give
him?"

Ralston's favorite Scripture verse is
found in Matthew: "I am come that
they might have life and that they might
have it more abundantly." Surely, his is
life abundant, overflowing daily with the
love of Christ. It is as though God had
chosen the most glamorous, most cruel
and sometimes the most lonely place in
the world, saying to a humble redcap:
"Here is where you will serve."

And Redcap Young answered: "Here
am I. Use me, Lord."

END

MIRACLE SHIP

(Continued from page 25)

"I was three feet from death," he wrote home.

There was a brief spasm of confusion, then the crew and officers went to work with clock-like precision. Jim reported to the Bridge.

"Ensign Wilson reporting, sir."

A blank look came across the face of the officer who had called him. He stared at Jim.

"You wanted me, sir?" Jim asked the officer.

"No—no, I don't want you," he said slowly.

"But you called for me to come up here just before the explosion."

The officer was looking past Jim now, out across the choppy water. "Yes," he said, fumbling with the papers in his hand. "Yes, I called you. I remember that distinctly. I called and told you to come to the Bridge at once.

"But I—I don't know *why* I called you," he went on. "I didn't have any reason—no reason at all. I don't have any orders for you."

He was silent for the space of a minute or two. "But you were mighty lucky I did call you."

"We know it wasn't luck," Jim wrote his mother. "Why God saw fit to spare such a one as I, I do not know. It makes me weak just to think about it. But this I do know. He had a purpose. He has something for me to do. My whole life is going to be dedicated to seeking His will and doing it. I guess I've been consecrated in a half-hearted sort of way, but from now on I'm turning my life completely over to Him. After all, I'm living on His time.

"From now on," he continued, "I can do nothing more than to determine what God would have me to do and to the best of my ability do it."

That is the reason Jim turned down an opportunity to spend Christmas at home and remained, instead, in the combat zone. For Jim, who had stood just three feet from death on the *USS Brush*, is convinced that today God would have him in the Orient.

It hasn't always been so. When Jim enlisted in the Navy after being graduated from Omaha (Nebraska) Tech in the summer of 1945, living in the center of God's will was far from his mind. The Navy was going to be his career, and he was going to make the most of it. At the first opportunity he took competitive examinations, passed and entered the Academy at Annapolis. There, in his second year, he came to a personal decision for Christ at the College Avenue Baptist Church.

Salvation was very real and personal to Jim, and his heart burned with passion for the souls of his buddies. Shortly

after he came face to face with Christ, he launched a Bible study for his classmates during off hours.

As long as the group struggled along, no one seemed to mind. But when interest spread and attendance climbed, the authorities took note of it. It wasn't long until the Academy chaplain called him in.

"Mr. Wilson," the chaplain said icily, "it has been called to my attention that you are teaching a Bible study among the men."

"Yes, sir," Jim acknowledged.

The chaplain rapped on his desk with a pencil. "They tell me that you have an attendance of twenty or thirty."

"That's right, sir."

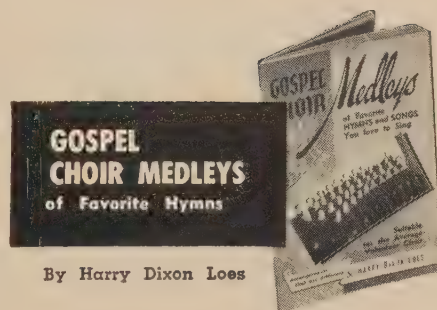
"There is nothing in the regulations that permit me to forbid you to carry on, mister," the chaplain continued. "But I want you to know that I am very capable of carrying out the duties of my office. I am responsible for the spiritual welfare of the men here, and I will consider it a personal favor if you will leave that responsibility in my hands."

But with souls just beginning to be saved through the ministry of the Bible study, it would have taken more opposition than this to persuade Jim to disband the group. According to one reliable source, at least sixty-eight future Naval officers found Christ as Savior during the two years the Bible study was in existence. News of Jim's activities began to spread. He was invited to New York City to testify on Jack Wyrzten's Word of Life program in Madison Square Garden and later at the Philadelphia Youth for Christ.

An interesting sidelight concerns Jim's grades at the Academy. Never outstanding, they slipped considerably after he became a Christian and started the Bible study. "I used to chide him about it," his mother said, "because his brother, attending Hastings College in Nebraska, was always among the leaders in his class. And then we went back to his graduation last spring. I began to meet those fine young men Jim had pointed to Christ. I understood, then, why his grades were low."

After graduation exercises, Jim drove back to Giltner with his parents and one brother for a two-week leave before going to the west coast to report for duty. They arrived home early Sunday morning, June 4, 1950. And, tired though he was, Jim loaded two of his brothers in the family car and drove to Aurora that afternoon to hear Stuart Hamblen, converted cowboy singer. Jim gave his testimony there in the Aurora ball park. When Hamblen finished speaking and the invitation was given, Jim's two brothers went forward to kneel at the platform near home plate and accept Christ as their Savior.

It was then that the needs of Gilt-



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ner's young people began to burn in Jim's heart. He drove home that night, sought out the town's only pastor and pleaded with him to bring in a special speaker. But the pastor refused and laid down regulations impossible for any outsider. So the young naval officer volunteered to speak himself.

The next week tall, handsome Jim Wilson was a familiar sight on the streets of Giltner as he stopped men and boys, women and girls and talked with them about the Lord. (The success of his efforts was reported in the April issue of CHRISTIAN LIFE, "This Town Didn't Know What Hit It.")

At the end of his leave, Jim went out to Los Angeles where he was placed in charge of the IC room (Combat Information Center) aboard the destroyer USS *Brush*. Starting a Bible study while crossing the ocean to Tokyo, he saw an average of one to two conversions a week during four months aboard the *Brush*.

After the explosion from which Jim was miraculously saved, the *Brush* was towed back to Japan for temporary repairs. For several weeks, while the destroyer was being patched for the crossing home, duty for the men was light. Indefatigable Jim looked around for another avenue of service. There were several missionaries in the city, so the zealous young ensign pitched in to help them out. It was during this period that his parents got a letter from a Japanese girl telling them what a good Christian Jim was and what an inspiration to the Japanese young people.

But though Jim helped other missionaries, he soon found his special avenue of service with a missionary who envisioned founding a home patterned after Flanagan's Boys Town for the underfed waifs of our former enemy. Although plans were sound, the missionary was unable to interest enough people with money to make the project a reality. Jim got acquainted with a wealthy Christian Japanese banker and began to talk to him about the orphanage. Gradually the banker began to see that before they could help the homeless children of his city spiritually they would have to do something for them materially. For reasons known only to himself, the banker agreed to finance the home if Jim would stay in the area and help with it.

It was hard to decide to remain in Japan when the rest of the crew would be going back to the states. But when he saw those homeless children who could be provided for if he stayed, he knew there could be no choice. Although his application for transfer had cleared the authorities in Japan, it had not come back from Washington by the time the *Brush* left for home. But when the destroyer pulled into Pearl Harbor Jim's transfer was waiting for him. The reason stated on his papers: because of activities outside his Naval duties in Japan.

And so Jim flew back to the Far East while the *Brush* sailed for Mare Island. There he expects to stay until God directs otherwise. His life isn't his own any more—it has belonged to God since it was spared on Jim's "miracle ship."

MONUMENT FOR MOTHER

(Continued from page 20)

meant that she'd be better off dead."

Phineas ran his long, gnarled fingers through his gray hair. So that was why she had been thinking about a monument! That was why she hadn't wanted him to take her home, why she had to stop at the drug store on the way . . .

"Get Doc Carrothers on the phone!" he exclaimed, almost knocking over his chair in his haste to get to his feet. "And have him get out to Aunt Becky's as fast as he can!"

"Why, Grandpa?" Her pretty face blanched. "What's wrong? What's the matter?"

"You'd better get Rev. Phil, too. And tell them both to hurry. We might be too late already!"

Phineas' big Buick screamed to a stop at Aunt Becky's. He went dashing up onto the porch of her little white bungalow and flung open the door.

"Aunt Becky! Aunt Becky! Are you all right?"

She nodded slowly and then the tears began to course down her wrinkled face.

He went awkwardly to her side and put his arm about her sagging shoulders. For a moment or two he stood there, silently, while the tears dropped on the Bible open in her lap.

"Phineas," she said at last. "Phineas, I'm so ashamed. I—I went down to your place to pick out a monument. Then—then I went over to the drugstore and bought some strychnine. I—I was going to . . ." her voice trailed away miserably.

"But you didn't, did you, Aunt Becky?" His lips scarcely formed the words. "Did you?"

She shook her head.

Two cars stopped out front just then, one behind the other. Phineas went to the door and met Dr. Carrothers and Rev. Phil on the steps.

"It's all a mistake," he said. "I'm sorry I bothered you."

"Shouldn't we come inside?" the young minister asked.

Phineas shook his head. "Tonight, maybe, or perhaps tomorrow. But I believe you had better leave me alone with her for now."

Aunt Becky was still crying when he

went back inside. Phineas picked up the little square bottle with the skull and crossbones on the sticker and slipped it into his pocket. He pulled up a chair, sat down across from her and waited. Presently she dabbed at her tired eyes with a clean white handkerchief.

"I don't know what was the matter with me, Phineas. I swear I don't. I—I—all I could think of was . . ." She stopped a moment, struggling for control. "Can God forgive a foolish old woman who's tempted to do an *awful* thing like that?" she asked brokenly.

He took off his glasses and began tapping them lightly on the arm of the chair. "We have a merciful God, Aunt Becky."

She nodded thoughtfully, a smile flitting on the corners of her lips.

"Is there anything I can do, Aunt Becky?" he asked after a moment or two.

She closed the Bible and laid it on the table. "No, Phineas. There isn't anything anyone can do."

"There are few problems that bad, Aunt Becky."

"You knew the children haven't wanted me to live alone, haven't you?" He nodded.

"This is home, Phineas. This is where Dad and I spent over fifty years together. I can't bear to think of leaving here."

"I know how you feel about it, Aunt Becky, but you can be just as happy living with Patty or one of the boys. And they'll know, then, that you're being well taken care of."

Tears came to her eyes again. "They don't care, Phineas," she almost whispered. "I—I've been lying to Anna and my other friends to—to cover up for the children. But they don't want me to live with one of them."

"Now don't say that, Aunt Becky. You've got some mighty fine Christian children."

"But it's true, Phineas. Th-they don't want me. Whenever I'm visiting them they laugh at my clothes and make fun of what I say and call me old fashioned and out of date when I say anything about the way their children mind. They—they don't give me credit for knowing anything at all."

Phineas laughed. "That's only natural, Aunt Becky. You should hear how Marianne pours it onto me sometimes. But you've got to remember that our ideas and opinions probably do seem kind of funny to these younger folks."

"Patty was the one who started it," she went on. "She wrote to the boys about my staying alone, and they wrote to me."

"I see." Phineas cleaned his glasses carefully once more and adjusted them to his nose.

"W-w-when I saw they weren't going to let me stay here alone any more I wrote a-and told Patty I'd come and live with her if she wanted me." Her lower

lip began to quiver. "But she wrote back that she thought I'd be happier in some old people's home."

"Well, now, that is something different."

"The kids a-aren't coming tomorrow to see what to do a-about me. Th-they're coming to pack my things and close up the house and take me to a-a-a place in the eastern part of the state called Park View."

Phineas was a long while getting back to the office. When he did, he sat at his desk staring into space until Marianne came in and told him it was past quitting time.

As Phineas and Anna drove to prayer meeting that night they saw several cars pulled up in a line before Aunt Becky's little bungalow. And early the next morning, he had Marianne call and ask them to stop in and see him. "Tell them it's important," he said, "very important."

Shortly before noon, the Adams boys and their sister, Patty, stopped out in front of the store and came in. Phineas walked halfway down the long, narrow display room to meet them.

"Your mother was in to see about a monument," he said to them.

"A monument? What on earth would she want with a monument?" Patty asked.

"I guess she wanted to select her own. People often do that now."

"Well," Bob said. He was the oldest. "If mother wants to select a monument now, it's certainly all right with me."

"I thought you'd feel that way, but I wanted you to see it and to suggest an epitaph." He showed them the monument, then ushered them into his office.

"It'll be hard to pick out an epitaph that'll do justice to mother," Dick said, picking up the book Phineas held out and thumbing through it.

"I saw this verse somewhere," Patty said. "She was a good woman."

"But mother's been more than a good woman, Pat," Bob said. "Her whole life's been a Christian testimony. Did she have any ideas, Mr. Lawson?" he asked. "Did she suggest any portion of Scripture or any thought that she'd like to have put into an epitaph?"

Phineas shook his head. "The only remark that she made wouldn't very well do."

"What was that?"

"She said something like this, 'When a body gets to be useless and a burden, then she's better off with the Lord.'"

Patty's face paled and Dick sucked in his breath sharply.

"Did she say that?"

He nodded.

They sat there looking at one another.

"What would make her feel that way?"

"It's that home idea," Bob put in.

"I never was in favor of it."

"I wasn't too much in favor of it my-



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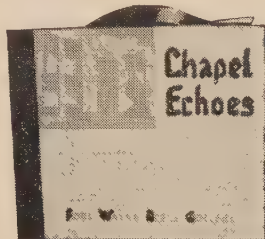
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self," Patty said, "but I thought she'd
be so much happier in a place like that
than in our home. The children are so
noisy and mother does like to have it
quiet."

"I certainly don't feel that she's useless
and a burden," Dick said. "Eleanor or I
quote mother a dozen times a week as
problems come up with the youngsters."

"If she doesn't want to go to Park
View she's certainly welcome to stay
with us," Patty said. "I thought I made
that clear to her when I wrote."

"For that matter she can come and live
with us."

"Or us."

Phineas had his glasses off and was
swinging them in a wide, erratic arc. "I
think what she'd really like is to have
you hire some woman to stay with her
and let her stay right here in Glenville."

"I hadn't thought of that," Bob said.
"She probably would be happier right
here where she will be living in her own
home and can attend her own church
and see her friends."

The other two nodded in agreement.

"That's important to her," Phineas
went on. "So is being assured that she's
really wanted and appreciated."

"Mother doesn't have to be told that,"
Patty said. "She should know that we
love her and appreciate her."

"I was just thinking," Dick broke in.
"Only day before yesterday little Danny
came in to his mother and told her that
he sure hoped she was as nice and sweet
as Grandma Adams when she got old."

"Did you tell her that?" Phineas asked.
"Or any of these other things you've told
to me?"

They looked at one another. "Why,
no," Bob said. "It's like Patty says. It
isn't necessary to tell mother those things.
She already knows what we think of
her."

Phineas leaned forward and lowered
his voice. "You know, sometimes we
older folks need to be reassured about
things we maybe ought to realize."

"I—I guess you're right about that."

When they had selected a suitable
epitaph and had gone, Phineas buzzed
for Marianne. "You can enter that
Adams order and send an acknowledg-
ment now."

"So they approved of the idea?"

"Yes," he nodded. "They approved.
And, as soon as they leave for home I'm
going to make Aunt Becky a very happy
person."

"Now what have you been up to?"

He grinned at her impishly. "Nothing
much." With that he opened the top
drawer of his desk wide enough to let
her see the microphone attached to the
SoundScriber secreted there. "I'm just
going to visit Aunt Becky and play
a little recording for her so she'll know
what her children really think of her."

END

RECORDS

WENDELL P. LOVELESS, editor



FOR YOUR LISTENING PLEASURE

New Records Win Praise

ONE of the encouraging signs in the field of sacred recordings is the increasing number of producers putting out material for boys and girls. And much of it is very well done.

I just heard a new album of two Bible stories on two 12-inch records, *The First Children's Chapel Bible Stories*, from Augsburg Publishing House. The stories, *Joseph Sold By His Brothers* and *Joseph and the Dreams of Pharaoh*, are on non-breakable discs. Billed as *Radio Dramatizations* of the familiar incidents, they are produced by the Board of Parish Education of the Evangelical Lutheran Church, under the direction of Bob Lee.

The dramatic characterizations are by members of the Radio Guild of the University of Minnesota. From an artistic standpoint, these recordings are among the very best that I have heard. The script is interesting and highly believable, the voices are excellently cast; the dialogue could not be better; the narration is good; the musical background and bridges are in good taste and effective; the story "build-up" and climax hold interest throughout. I hope that this group will put out many more stories of the caliber of these.

One minor criticism: I believe that these productions will have more of an adult and older children appeal than to youngsters of Primary and Junior ages. I hope I am wrong in this.

■ A hearty welcome this month to a new male quartet. Maybe it's just the mood I'm in today as I listen to their recordings, but I think it's one of the best blend of men's voices I've heard on record. I refer to The Singing Parsons Quartet, recording under the label of 20th Century Records. These four singing preachers, Edwin

Anderson, Marcus Gaston, Elmer Bilton and Donald Waggoner, have good solo voices, but they have achieved that greatly-to-be-desired objective in quartet singing—ensemble effect. Their phrasing, expression and diction are all good.

I have received three 10-inch records for this first audition, and there is good variety in the selections. They include *Jesus, Saviour* (Mabel J. Camp); *I'd Rather Have Jesus* (not the one by Shea); *Shall I Crucify My Saviour?*; *Shine For Jesus* (one of the best in the group, I think); *We'll Be There*; and *He is Mine*. Solo voices are used with good effect in several of the numbers. I wish I knew the name of the pianist who does such swell job in all of the songs. His technique is tops. While there are flashes of really brilliant playing, he is never obtrusive, nor does he ever try to play a piano solo back of a quartet number. May his tribe increase! If you like male quartet music (and who doesn't?) you are certain to welcome these discs into your library.

■ More and more Christian schools and colleges are producing recordings of their soloists, choirs and instrumental groups. If the quality warrants, this is an excellent idea, for most of those groups will never be together again, and the work of some of

The Listeners Speak

The question asked in May concerning recording of gospel music by non-Christians has brought interesting response.

N.T.D. of Illinois asks, *How can a singer sing of Calvary if he has never been there?* The secretary of a prominent Christian organization writes with emphasis, *The public seems to feel that the performance of actors and actresses is effective even though it is mere acting . . . and I feel the same way about singing of our hymns by the secular world.*

Says R.M.M. of Indiana, *David Brainerd prayed, and once talked through a drunken interpreter to the Indians and many were saved. But Mrs. C.A.W. of California strikes an important note: It is another case of the actor who repeated the Twenty-third Psalm and the old Christian gentleman*

who gave it out of a heart burning with love. The actor said afterward, "I knew the Psalm; he knew the Shepherd."

Writes Mrs. L.P. of Minnesota, *I've heard gospel songs sung by believers and had the enjoyment spoiled for me by discordant notes. . . . Jesus said, "My Word shall not return unto me void."* Says L.L.A. of Ohio: *As a born-again believer, I do not enjoy a message sung by one who sings the Gospel on one record and a worldly message on the other.*

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HERBERT E. KANN, Th.D., Pastor

them ought to be preserved. Dick Gerig, Director of Radio at Fort Wayne Bible College in Indiana, has just sent a new album of three 10-inch recordings, and it is a pleasure for me to be able to give it an enthusiastic review.

First of all, allow me to congratulate them upon the excellent job in the mechanical production, microphone placement, balance of instruments and voices and the pressings themselves. Very, very good.

Now for numbers. Three are by the A Cappella Choir, with Oliver Steiner directing and Roy Tobin soloing in one—*Go Tell It On The Mountain*, *Go To Dark Gethsemane* and *The Pilgrim Road*. Two are by the King's Heralds Male Quartet: *Seeking the Lost* and *On The Cross of Calvary*, with pianist Dick Gerig and Paul Van Gorkom on the Vibraharp furnishing accompaniments. The Chapel Singers do *I Will Pilot Thee*, with soloist

Marceil Sumney, organist June Swaback, and piano accompanist Kathleen Gerig.

My favorite of the three discs is the one having *My Anchor Holds*, played by the Trumpet Trio, on one side and *He Keeps Me Singing*, by the Trombone Trio, on the other. I don't think I have heard smoother production by instrumental groups of this type. Both of these trios are exceptionally good. The first consists of Wesley Gerig, David Van Gorkom, Harvey Ache and Paul Van Gorkom, pianist. The second includes Gerald Gerig, Nelson Chamberlain and Ralph Ogden, with pianist LaDonna Chamberlain. It is gratifying to see a college of this kind making such fine contributions to the field of gospel recordings. I feel that I must add this suggestion: I think that a little more attention could be given to more careful enunciation in the choral numbers. Some of the words are not too clear. **END**

THE TWINS

(Continued from page 16)

So far as evangelical Christian activity in the Twin Cities is concerned, Minneapolis has "ruled the roost" for many years. But it had better look to its laurels. Its neighbor across the river is not to be outdone in its service for the Lord.

Minneapolis

One of the most impressive edifices in Minneapolis is the skyscraper—thirty-two story Foshay Tower, complete with observation tower.

From the top of lofty Foshay, you see impressive downtown buildings, neat rows of orderly houses, broad streets. And you see churches, churches and churches.

This last may have a lot to do with some of the intangibles you cannot see—the quiet friendliness of the people, the clean-cut appearance of the youth, the general air of respectability.

Conservative Christianity has left its mark on the city of Minneapolis—a mark that seems to grow more indelible with the passage of time. To name a few outstanding churches here is a more complex task than across the river in St. Paul, for here are nationally famous churches and equally famous preachers.

A sampling, and only that: Minnehaha Lutheran, pastored by the Rev. Tenner Thompson, outstanding in his cooperation during recent Graham campaign; Westminster Presbyterian, under Dr. Victor Nelson, chairman of the still-functioning steering committee for these meetings; Calvary Temple, independent "Full Gospel" church, with Pastor Gordon Peterson of Christian television fame. Add to these the churches mentioned in the beginning of this article—Oliver Presbyterian, where Dr. Kann continues in the traditions of former ministers Dr. Louis Talbot, Dr. Norman B. Harrison and Dr. Peter Joshua;

First Baptist, where "the grand old man of Fundamentalism," Dr. W. B. Riley, proclaimed the Gospel for forty-two years and where present pastor Akenson ministers effectively; Bethesda Free Church, the "church that missions built" under Bible-teacher H. B. Prince. . . . The list could go on and on indefinitely.

Schools? Vigorous promotional efforts immediately call to mind Northwestern Schools, with its emphasis on evangelism and missions, its slogan of "Knowledge on Fire." And one could quickly add Minnehaha Academy, Christian secondary school; the North Central Bible Institute of the Assemblies of God; Minnesota Bible College; Augsburg College; and the deeply spiritual Lutheran Bible Institute.

Radio? Here Northwestern Schools has led the way with its KTIS and KTIS-FM—and through the stations has immeasurably strengthened its position with Christians of all denominations in the cities. Topnotch programing, a spirit of cooperation, "sanctified imagination"—these have made KTIS "our station" to believers of all denominational persuasions. Now KTIS has set its sights on television. Station manager Loren Bridges tells of plans to buy two more northwest stations in the beginning of a powerful Christian network.

Another station offering its listeners a wealth of Christian programs is station KEYD, owned and operated by the Christian Business Men's Committee. A commercial station, it censors its secular broadcasts, includes many fine evangelical programs in daily listings.

To fully list Minneapolis Christian broadcasters, too, is to attempt the impossible. One favorite is H. B. Prince and his morning Bible hour. The Lutheran Evangelistic Movement, about which more must be said, also has a fine morning broadcast.

Television? Here the field is limited, but what is being done is done right. Person after person reached by the



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CHRISTIAN LIFE survey said, "You must see Rev. Gordon Peterson and find out about his 'Souls Harbor' telecast."

So find him CHRISTIAN LIFE did—and bumped into one of the most colorful stories in a colorful city. Five years ago a young couple from Kansas conducted evangelistic meetings for a small group meeting in Minneapolis. This led first to a six-week revival, next to a call to the young evangelist to become pastor of a new work at "Calvary Temple."

Gordon Peterson's first congregation consisted of nine persons, but the tiny group proceeded on faith to purchase a building that had been a Jewish synagogue and mortuary. Now, with attendance booming—due, in large part, to the Temple's radio and TV ministry—plans have been completed to buy a 1,350-seat Christian Science church.

Through "Souls Harbor," Calvary Temple's unique Wednesday night Christian telecast, Peterson has made his biggest impression upon the cities. Using only talent from the local church group, the thirty-minute program reaches across fabled Bunyanland and its 10,000 lakes and 3,000,000 people; down into Wisconsin's dairyland; out as far as Decorah, Iowa, 150 miles away.

Bleary-eyed bums in Twin Cities' bars, hungry-hearted patients in hospitals, hardened miners in the Mesabi, tension-gripped city dwellers—all have been reached with the Gospel message.

Another unusual Christian organization in Minneapolis is the Hospitality House Christian Center, a state-licensed institution for the purpose of placing boys and girls in foster homes. Originally a Christian service center during World War II—and being reconverted for that purpose now—the center has placed more than 300 boys and girls in Christian foster homes. This has been done largely through the efforts of Executive Secretary Arnold Peterson, who also serves as a chaplain of the Minneapolis Juvenile Court.

Another unique ministry is that of the Religion Analysis Service, Inc., a unique venture that specializes in exposing false isms. Founded by E. B. Jones, former Seventh Day Adventist leader, and Miss Emma Belle Yourdon, it numbers some of the nation's leading evangelicals on its advisory council. This highly specialized venture provides guidance for the Christian through books, pamphlets, tracts, periodicals and a lecture program.

Near the printing and publishing "heart" of Minneapolis, a Christian business man conducts an unusual supply center. Instead of the usual books and plaques, Donald Rossin stocks addressing machines, tape recorders, files, duplicators and an amazingly complete memo system of his own design.

Still another encouraging facet of

the picture in Minneapolis is the Lutheran Evangelistic Movement. An independent movement, inter-synodical in nature, this seeks to draw all Lutherans to a closer appreciation of the message of their famous namesake. Rev. Evald J. Conrad, executive director of the movement, is well-known throughout the Northwest for his aggressive Bible conference and radio ministry. The LEM publishes an attractive monthly magazine under the editorial direction of Orlo M. Gisselquist, and also maintains an attractive book store in downtown Minneapolis. Emphasizing a Bible conference ministry, it also conducts a summer "Deeper Life Conference" at Mission Farms Bible Conference.

Another Lutheran organization which has won the widespread acclaim of evangelicals throughout Minneapolis is the Lutheran Bible Institute. Under the presidency of Dr. Oscar C. Hanson, a recognized Lutheran leader of the city, LBI has made striking growth. Like the Lutheran Evangelistic Movement, it is independent and inner-synodical, cooperating with existing Lutheran groups.

Still another Lutheran group doing a "bang-up" job in its field is the Augsburg Publishing House, official publishing center of the Evangelical Lutheran Church. From its presses flow some of the most beautiful, most effective religious literature available. A full slate of church publications include Sunday school materials, official church organs, even outstanding religious art and recordings.

Another enterprising organization making its home in downtown Minneapolis is the Far Eastern Gospel Crusade. An inter-denominational missionary organization which appeared on the evangelical horizon only four years ago "through the working of the Spirit of God in the hearts of Christian servicemen stationed in the Far East," the Crusade represents a modern missionary miracle. Now including no less than seventy-one missionaries, it works among Japanese and Filipinos, stressing the forming of indigenous churches among converts. Its program includes evangelism, training of national workers, Bible schools, gospel publishing, radio and medical work.

Despite the Minneapolis record of long-time evangelical leadership, it doesn't hesitate to accept the new and unusual when it offers opportunity for gospel advance. One unusual feature of the Flour City's evangelical program is the number of Christian fellowship and prayer groups meeting in secular and federal business offices and industrial plants such as Minnesota Mining & Mfg. Co. and Minneapolis Honeywell.

Another new feature for the Minneapolis agenda is a program to be launched this fall by energetic George

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HOWARD WADE KIMSEY, Supt.

England, long a familiar figure in the
city's evangelical picture. England, now
directing the religious film program of
the Midwest Audio-Visual Company,
plans to start a series of Saturday night
Christian film showings in a downtown
location, hoping to reach unevangelized
youth who might not be attracted
through other channels.

Any view of evangelical Christianity
in Minneapolis would be incomplete
without mention of the highly successful
Youth for Christ, Led by George Wil-
son, World Promotion Secretary of
Youth for Christ International, the rally
has consistently been the largest in the
country. Attendance at the initial meet-
ing in the Minneapolis Municipal Audi-
torium in October, 1945, topped 7,000.
A rally only last month reportedly hit
the same figure.

And so the list could grow. Mention
could be made of the Revere Advertis-
ing Agency and the help it renders
Christian organizations under the direc-
tion of affable Ed Seaburg; Christian
writers like Mel Larson of *Youth for
Christ Magazine*; editors like Roy
Thompson of the *Evangelical Beacon*
and *Evangelist* or Gerald Giving of Augs-
burg Publishing House.

That much is being accomplished, no
one can deny. But whether or not evan-
gelicalism actually is on the upswing is
difficult to say.

Pastor Akenson spoke for many when
he described the Minneapolis situation
as "not an upsurge, but a broadening of
the base." Another went on to point out
that "the number of evangelicals has
'increased'—not so much because new
people have been won to an evangelistic
position, but because we are defining
the term more liberally. Now we have
broadened our ranks 'both ways,' to in-
clude Lutherans, formerly regarded as
liberal, and Pentecostals, formerly
classed as too extreme."

Others pointed to the fact that there
has been "cooperation without sacrifice
of denominational distinctives." And
still others said: "Except for the Graham
campaign and the pastors' prayer group—
'United Spiritual Advance,' spearheaded
by Paul Rees and Victor Nelson—there
really hasn't been much actual coopera-
tion—just a new love for and recogni-
tion of other members of the body of
Christ."

At any rate, it can be said that the
Spirit of God is moving—quickening
evangelical denominations to a new ap-
preciation of the responsibility entrusted
specifically to them, but generating at
the same time a respect for the special
ministry given to others.

An unidentified Christian business
man summed it up succinctly when he
said: "We may not be doing all we
can—but can you name any city that is
doing more?"

END

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- (S4) "The Little Hay Maker's Secret"—33 full colored pictures
- (S5) "The Gospel Train On The Blood Line"—33 full colored pictures
- (S6) "Jimmy in Tin Can Valley"—38 full colored pictures
- (S7) "The Christmas Story"—35 full colored pictures

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WHERE to get audio-visual materials they want is a perpetual problem with most film users. But Selected Films Release Service has come up with an answer. In a revision of the *Master Guides to Religious Audio-Visuals*, they give at least one rental source for each title listed in the guides. This feature is incorporated in the index, adding to convenience for users. The three loose-leaf volumes, covering religious films, filmstrips and recommended general interest films, may be purchased as a set or in single volumes directly from Selected Films.

■ If you haven't had a chance to show *38th Parallel*, produced by Great Commission Films for Bob Pierce in Korea, you should make an effort to get it for your community. Valuable for our times, it presents habits and living of the Korean people previous to the Red invasion. Thrilling scenes of evangelical activity make the film alive with the fervor of missionary effort at that time.

The film tells its story through a man profoundly impressed with workings of the Spirit on the mission field. While viewing a news film telecast of the Korean war, Bob Pierce relates the amazing story of God's preparation of the Korean people for their trial by fire. The color film was taken in Korea by his evangelizing party; narration is fine and intensely absorbing. The film runs for forty-five minutes on sound-color film. Since prints are busy, we suggest you make arrangements with World Vision, Inc., well in advance of the showing date.

■ A bit of confusion has arisen over various "life of Christ" films now available. *Upon This Rock* is a Catholic version of the story told by Peter, embellishing the doctrine that the "rock" was Peter and the church is the Roman hierarchy of papal-directed religion. *The Pilgrimage Play* is still the best film re-enactment of the life of Christ we know.

■ We recently previewed an outstanding film dealing with Communism's invasion of religious activity with its doctrines. Produced by Lutheran Laymen's League, *The Sickie or the Cross* runs for seventy-five minutes on black-and-white film.

The picture begins with scenes of many American towns, with "America the Beautiful" as background music. This relates action of the film to every American community. From there we are brought into a church association board meeting. Plans are being discussed for a national anti-communist speaking tour for Rev. Burnside, missionary for twenty years due home from China and Manchuria. Information concerning the proposed tour is carried to the local American Communist cell, which, in turn, reports farther up. The informant is a church board member who also is a communist party man.

A plot is hatched to impersonate the missionary. Rev. Burnside is detained on passport loss charges after having had his bag-

gage stolen. Comrade X14, the impostor, falls into the church program and wins the confidence of its people.

However, his association with the family which provides his room, and with other Christians, causes doubts regarding his position to enter his mind. The first seeds of confusion are planted in his thinking by Tommy Deems, who writes on John 11: 25 for a Sunday school theme. The divinity and power of this Scripture come to fruition in a climactic scene at the bedside of a dying man, where the impostor missionary is forced to minister.

During the radio appearance which climaxes his speaking tour, the communist agent confesses new-found faith in Christ. He tears up his party-prepared, pro-communist speech to deliver a scathing denunciation of its theories.

The film has a strong evangelistic note, presenting the Gospel of Salvation in no uncertain way. Its technical quality is very high. And although the plot may be somewhat unreal, it is not impossible of actual fulfillment. Many people will wonder why the real Rev. Burnside was depicted as a lover of a good cigar, while the impostor was a non-smoker. However it may be rationalized, this detail rightfully is lost in the basic message of the film. On the count of over-all merit, this is a good film with an excellent message. It is obtainable directly from Lutheran Laymen's League.

■ Phil Saint's Gospel Art Productions has just released an excellent sound-color film entitled *Japan at the Crossroads*. In thirty minutes, this film tells of the work of Pocket Testament League and other well-known missionary organizations in post-war Japan. The picture takes the form of militant, personal report, narrated in concise, attention-holding manner by Mr. Saint. The photography is very good; the sound track is excellent. Highlights of the picture are in scenes of Gospel distribution, heathen worship, hungry faces, atomic destruction, Naval department footage of the atom bomb explosion and the beauty of the Japanese landscape.

Phil Saint's driving message throughout the film points to now as the time for advancing Christianity in Japan. It is now or never in the rebirth throes of this nation. We would rate the message and overall impact of the film as very good and worthy of wide usage. You can obtain it

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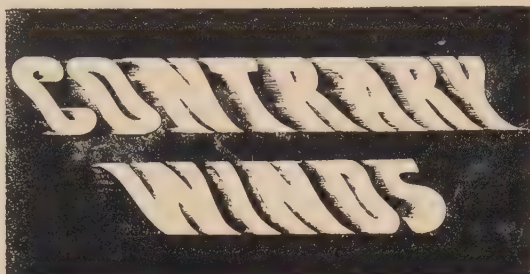
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IN THIS ISSUE ON THIS PAGE



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■ From the Audio-Visual Aids Service of the Concordia Publishing House come seven color filmstrips on New Testament events. Six of them are concerned with the events around Christ's death. All are in color and are good artistically speaking. We feel happy to recommend them to you to build up your Sunday school library of filmstrips.

Their titles and lengths are as follows:

<i>The Last Supper</i>	26 pictures
<i>Jesus in Gethsemane</i>	30 pictures
<i>Christ Before Pilate</i>	37 pictures
<i>The Crucifixion and Burial of Jesus</i>	36 pictures
<i>The Resurrection</i>	28 pictures
<i>The Emmaus Disciples</i>	30 pictures
<i>The Prodigal Son</i>	38 pictures

The last one listed puts strong emphasis on Salvation as Christ's mission upon earth. The parable is told simply and completely. These strips can be secured direct from the Concordia Publishing House or at Concordia stores in various cities.

■ Evangel Films of Portland, Oregon, rushed us a print of their new film, entitled *Contrary Winds*, so that we could review it in time for summer youth programs. This fifty-five-minute color film is the story of a young fellow named Stan, who has dedicated himself to God for mission service in India.

However, he makes a grave mistake in choosing a girl of whose salvation he is unsure as a life partner. Her influence on him slowly leads him from the original path into a rather selfish life. Business pressures and the unhappy state of his personal relationship with God cause him to seek alcohol as an escape route. His job is lost; quarrels with Laurel, his wife, ensue.

When left alone, she suddenly concludes that she is Stan's downfall and decides to solve the dilemma by a suicide jump from a high crag on the bay. The lighthouse keeper on the bay crag prevents her jump, and she tells him her story.

The action moves to its conclusion in a re-finding of God by Stan and the salvation of Laurel. This only serves to intensify the wasted energies of the two young people, as they find that Stan has a bad heart with no life to live for the Master. The film concludes with the well-sung hymn *Must I Go and Empty Handed*.

This film has much room for improvement in such technicalities as acting, editing and niceties of photography. It again demonstrates the great need for well-trained Christian actors and technicians. Its message, however, is much needed and concretely put.

The story's general plot is good; its sound track is average, with reasonably good audibility. Good color reproduction helps some of the other infirmities a little. Usage is primarily for young folks, but showings to older groups would be well in order with the message. Since there is almost nothing available on this subject, we feel profitable use can be made of *Contrary Winds*.

■ We'll wind up our column this time with the promised report on the Cathedral Films series dealing with the life of St. Paul. The first is *Third Missionary Journey*.

The film opens with the prologue found in the first two chapters of Galatians, giving the reason why Paul undertook this third journey. Other action covers the uprising of silversmiths at Ephesus under the instigation of Demetrius, the prophecy of Agabus and the first days in Jerusalem.

The small amount of extra-Biblical material in this film is desirable in that it helps re-create the empire "jitters" Rome was experiencing at that time. Maps outline the journey and indicate the stops. *Third Missionary Journey*, along with other films in the series, can be rented from Cathedral Films depositories.

Voyage to Rome presents the same high quality as its predecessors. There is no really superfluous extra-Biblical material in the film. Although the illusion of reality for the shipwreck scene is not as convincing as it could be, the superb handling of the characterization of Paul overshadows this. With scenes suggested by allusions from the Epistles, a very solemn and fitting conclusion is developed for the film series. As with others, this one runs for 30 minutes in sepia-tone.

Teachers certainly should preview these films before using. They should point out extra-Biblical places to avoid mental confusion, being careful to indicate how they help give us the feeling of reality, and should make positive applications to present day Christian living to fit the level of those being taught.

END



Snow-capped Mount Hermon (Mt. of Transfiguration) and Sea of Galilee. Scene from the slide set in color entitled, "Blue Galilee."

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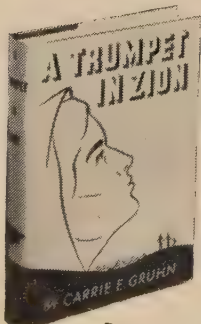
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Coming Conventions

IN THIS FEATURE, CHRISTIAN LIFE brings to its readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Christian Business Men's Committee International: Fourteenth Annual Convention, Toledo, Ohio—October 17-21. Headquarters: Commodore Perry Hotel. Write: Donald MacDonald, Room 1107, 10 S. LaSalle St., Chicago 3, Ill.

Christian Business and Professional Women of America. Missionary and Bible Conference, Port Jervis, N. Y.—July 7-11. Write: Rev. F. Leon Taggart, Tri-State Bible Conference, Port Jervis, N. Y. July 14-18—Saugatuck, Mich., Westminster Lodge. Write: Christian Business and Professional Women, 412 Transfer Bldg., Fort Wayne, Ind., July 21-28—Toccoa, Ga., Lake Louise Hotel and Conference Grounds. Write: Mr. A. J. Philippi, Lake Louise Hotel and Conference Grounds, Toccoa, Ga. August 11-18—Cannon Beach Ore., Cannon Beach Conference Grounds. Write: Rev. Archie McNeill, Box 398, Cannon Beach, Ore.

Christian Life Magazine: Summer Institutes of Writing, Montrose Bible Conference, Montrose, Pa.—August 20-25; Winona Lake Bible Conference, Winona Lake, Ind.—August 6-11; Medicine Lake Bible Conference, Minneapolis, Minn.—August 13-19; Lake Okoboji Bible Conference, Arnolds Park, Iowa—August 3-4; Gull Lake Bible Conference, Gull Lake, Mich.—August 7-13. Write: Christian Life Magazine, 434 S. Wabash, Chicago 5, Ill.

Free Methodist Church of North America: Quadrennial General Conference, Hillsdale College, Hillsdale, Mich.—June 13-27. Write: Rev. Ernest Keasling, Winona Lake, Ind.

Free Will Baptists: Fourth Nation-wide League Conference—July 3-5; National Sunday School Convention—July 6-7; Women's Auxiliary Convention, July 9-10; National Association of Free Will Baptists, July 10-12—Nashville, Tenn. Write: Rev. Damon C. Dodd, 3609 Richland Avenue, Nashville, Tenn.

Gideons International: International Convention, Philadelphia, Pa.—July 18-22. Write: W. W. Gothard, 212 E. Superior, Chicago, Ill.

Greater Chicago Sunday School Association: Annual Convention, September 28-29, in Moody Memorial Church, 1609 N. Clark, Chicago, Illinois. Write: 343 South Dearborn Street, Chicago 4, Illinois.

Northwest Holiness Association: Annual Meeting, Ferndale Camp Grounds, Ferndale, Washington—July 12-22. Speakers: Dr. H. M. Couchenour and Dr. William D. Caffray. Write: Rev. Alfred S. Palmer, Mount Vernon, Washington.

Southern Baptist Convention: San Francisco, Calif., in Civic Auditorium—June 20-24. Hotel Headquarters—Sir Francis Drake. Write: Porter Routh, 127 Ninth Avenue N., Nashville, Tenn.

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Up to the Minute News and Pictures
From the World's Mission Fields

Gull Lake Conference

Gull Lake, Michigan

June 30-July 6

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August 12-18

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CHRISTIAN LIFE SCHOOL DIRECTORY

CAMPUS CHATTER

by Charles Huttar

SOMETHING new was added to the common run of tests at Christian colleges this May and June. Made possible through the kindness of their Uncle Sam, the test was given to male students seeking draft deferment on account of their occupation as students.

And the schools did their part in keeping the students occupied. At present, there are the usual summer schools and conferences in scores of Christian institutions. A couple months ago, banquets and baseball, graduation and election, were the highlights of school activity.

High school sluggers at Stony Brook (Long Island) School for Boys ended a nineteen-game baseball schedule May 30. . . . Stony Brook's new \$187,000 Memorial Hall was dedicated in February with the unveiling of bronze tablets honoring gold star alumni.

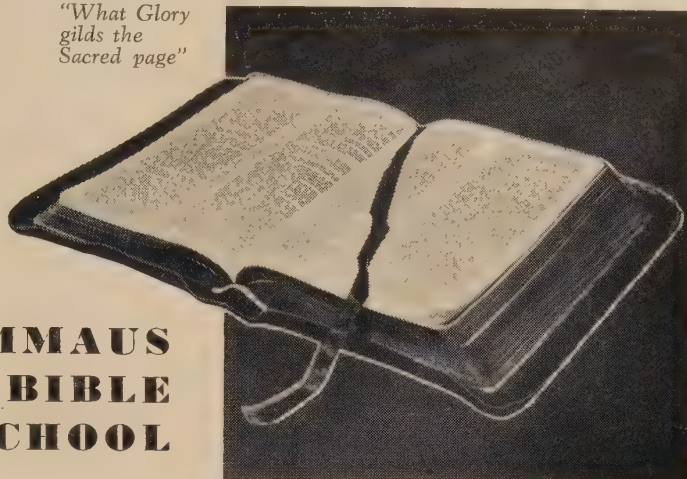
A history-making summer school session began June 11 at Pacific Bible Institute in Fresno. August 10 will mark the end of PBI's first summer of teaching, including a total of three sessions.

The Greenville (Illinois) College *Papyrus* published an election extra to announce that red-headed Belva Wood had been chosen the second woman Student Association president in Greenville history. Stan Walters was elected to edit the *Pap* next year. . . . The forty members of Greenville's band have earned themselves new uniforms. A concert March 3 was good enough to convince people they deserved them. . . . Pi Kappa Delta, national debate honorary, has authorized Greenville orators to establish a chapter.

Statistics can be interesting: take for instance the fact that over half of the thirty-four who graduated from William Jennings Bryan University June 6 are headed for the mission field or the ministry. Missions will claim fifteen of the graduates, a survey shows, and the pulpit another nine. . . . Workers have roofed the north section of the long-being-constructed Memorial Administration Building on Bryan Hill (Dayton, Tennessee). Now one-third paid for, the building was begun in 1930 before the university even opened. It has survived interruptions by depression and war.

Arizona Bible Institute added a missionary theme to its annual Bible conference this year, and brought missionaries to Phoenix April 8 to 15 to present the challenge of "getting the Word to the world."

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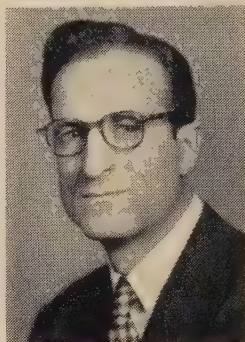
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Things will be confused and confusing for a while at Moody Bible Institute, Chicago, but they'll all be straightened out after a few years. There will be April graduates graduating in June, and August graduates graduating in July—once. Then the institute will have finished shifting to its new two-semester plan (to go into effect in September) and things will go smoothly. . . . MBI's year-old orchestra made its debut at graduation ceremonies last April. Mary Jane Pfeifle represented the senior women and Floyd Meyers the men as speakers in the exercises.

Singing a program of thirteen choral selections, the Chapel Choir of Rockmont College, Denver, went to Kansas and back on its spring concert tour April 13 to 23.

The thirty highest competitors in Chicago Evangelistic Institute's contest for subscriptions to *Heart and Life* (the contest netted 2,599 subscriptions) were rewarded with a party. . . . Thirty-nine vocalists in CEI's Vennard A Cappella Choir covered a seven-teen-concert schedule on their trip April 11 through 22.

Westmont College educators are taking the problem of professional training by the horns and offering new courses next fall in elementary education and pre-nursing. . . . In the basketball division of an athletic program that has grown from city-league playing in 1945 to full inter-collegiate competition, the Warriors of Santa Barbara, California, school won twelve cage tilts, lost only eight as they boasted a 70-point average per game this year.

The Blues and the Golds battled it out at John Brown University, Siloam Springs, Arkansas, April 20. Celebrating Intramural Day, they competed in a few sports: basketball, volleyball, ping-pong, tennis, golf, fishing, horseshoes, shuffleboard, badminton, track, softball, football, scavenger hunt, tug-of-war and a stunt program. Blues broke a last-minute tie and took the trophy with their superior stunting.

More than 540 hours of volunteer labor by some sixty-eight students was rewarded May 7 when Houghton (New York) College held the grand opening of its new recreation hall. . . . Sadie Hawkins returned to Houghton May 16 after a year's absence, to inspire the college's coeds with her own special type of spring fever.

Fuller Theological Seminary graduated fifty men in its second commencement exercises, held May 15. . . . "Practical Christian work" outlets were found last semester for 190 students at the Pasadena, California, school; 102 area churches were served.

The *Whitworthian*, student paper at Whitworth College, Spokane, Washington, took a poll recently—and pointed up an unfortunate situation which exists on many other campuses, Christian and secular, as well. The question was "What do you think of our new constitution?" Typical answer: "What constitution?" . . . Sponsored by the lettermen's club, Whitworth's

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annual men's conference attracted 250 for a weekend of relaxation and inspiration April 27 to 29. Dr. John B. Mitchell, instructor at Portland's Multnomah School of the Bible, was main speaker at the conference.

Off to a flying start with 165 students its first year, Baptist Bible College, Springfield, Missouri, graduated thirteen in its first commencement exercises May 27.

With a script adapted from the Old Testament by students, Jack Patton directed Taylorites in presenting "The Story of Esther" on April 13. The students, in turn, directed marionettes. . . . The Upland, Indiana, university's Trojans made a better-than-average showing when they placed two men among the ten in the all-conference basketball selections. The Trojans ended the 1950-51 season with a 21-7 won-lost record—the best total of wins in Indiana colleges this year. Meanwhile the Trojaness, female of the species, finished their fifth year of undefeated cage play March 15. . . . Taylorites are getting their yearbook, the *Gem*, this summer, but they figure the delay will be worth it. Spring sports of the current year are included for the first time.

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Students of the Seminary Missions Fellowship sponsored a World Missions Day at Reformed Episcopal Seminary February 21. . . . Dr. Frank E. Gaebelein was commencement speaker May 17 at the Philadelphia school.

Wendell Anderson and Jack Jensen, debate team from Bethel College, St. Paul, took four out of five contests to place in the top six teams at the University of Minnesota's annual debate tourney April 6 and 7. . . . A \$250,000 fieldhouse seating 1,100 has been given top building priority at Bethel. . . . A University of Minnesota Senate vote in February gave Bethel full accreditation with the University, raising its status from a junior to a four-year college.

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SILOAM SPRINGS, ARKANSAS

Biggest campus chatter at Northern Baptist Theological Seminary is the new building, providing library space for 200,000 volumes, officers and a chapel seating 500. . . . The Chicago seminary held its commencement May 21 in Orchestra Hall. . . . Professor A. C. Schultz is leader of a two-month seminary-sponsored trip to the Holy Land, leaving June 29.

From layout editor to editor-in-chief is the success story of Bob Cooley. He takes over as boss-man on the 1952 *Cup*, annual at Central Bible Institute, Springfield, Missouri. . . . Sophomores at CBI had quite a project for themselves last semester. They installed a complete sound system in the cafeteria, in time for the soph-junior banquet May 5.

Wheaton College's new Memorial Student Center is opened. Two months of use last spring made it apparent, and a formal dedication June 11 made it official. . . . The Center is adding to the cultural aspects of campus life. When first opened for use the

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building displayed in its front lobby an \$18,000 painting, on loan from the Chicago Art Galleries. For a week in May its halls blossomed with 150 paintings and drawings, the work of nine senior art majors at the Wheaton, Illinois, college. . . . Students gave \$520 for purchase of medical supplies for foreign missionaries in the World Relief Committee's spring fund drive at Wheaton.

Memorial Day was festival day—at the close of "golden jubilee month"—at Providence (Rhode Island) Bible Institute. The school held the first New England Sacred Music Festival on its new "Miracle Dollar Campus" at Barrington. The site is now in use for Bible conferences lasting through August.

Dramatists at Huntington College presented the play "Too Much Salt" at a nearby veterans' hospital April 13, then began practice for their spring production, "The Bishop's Mantle," given May 31 and June 1. . . . June was inauguration month at the Huntington, Indiana, school. Senior Laura Ellen Sharp was crowned campus queen June 2, and June 4 the newly elected Student Council president took office. Final candidates in the council race were Herb Cherry and Dale Flick.

For the first time in the history of Western Conservative Baptist Seminary, Portland, enrollment has run over 100, making necessary a new dorm on campus.

Musical highlight of the second semester at Bob Jones University was the presentation of Dvorak's *Stabat Mater* by the Greenville, South Carolina, school's oratorio chorus. . . . "Light of the World," first film production of BJU's Unusual Films, was followed by a sermon from Shakespeare. . . . Five hundred sixty Bob Jones seniors took a special interest in May 25. They were graduated then.

Following a senior banquet May 11, Grand Rapids Baptist Theological Seminary and Bible Institute graduated thirty-five students June 5. There were nineteen Bible institute grads, eight from the seminary, and eight from the two-year pre-seminary course.

St. Paul Bible Institute is smack in the middle of a one-year plan to double the size of its library. When action began the books were crowded into a single wing of the main building.

The student Foreign Missions Fellowship at Washington (D. C.) Bible Institute held its second missionary conference April 19 to 22. It seems to be becoming an annual affair. Twenty-five missionaries took part in the meetings, Jim Calbreath, FMF president, reports.

There will be something new come fall at Kansas City (Missouri, but on the state line) Bible College: a course in shorthand and typing, offered free to every full-time student.

High spot of the Roberts Wesleyan College A Cappella Choir trip this spring was a visit to Washington, D. C. The choir

Challenging Newcomer to Christian Education

by Donald E. Hoke

A challenging new movement in Christian higher education has come of age in recent years. Born of a union between the liberal arts college and Bible institute ideas—yet with a distinctive educational philosophy all its own—this newcomer has more than proved its worth in over 25 years of training Christian leaders.

This vigorous, new challenger in the field of Christian higher education is the Bible College.

You may be new to the Bible College philosophy, as I was a few years ago. Basically it is this, as it works out at Columbia Bible College (Columbia, S. C.). The heart of a Bible College education program is a strong core curriculum of English Bible, doctrine, and theology—as many hours of these as in a Bible institute. Then around this core of Bible are built the essential liberal arts subjects that produce a well-rounded, cultured man. And, best of all, the courses in science, literature, history, psychology, etc., are thoroughly integrated into the Biblical viewpoint of the world and life.

So in the Bible College you have combined the best of two older systems of education—the liberal arts college and the Bible institute. Now, add to this educational philosophy a program of supervised Christian service. Here the students learn by doing how to preach, teach, and win souls in the exacting laboratory of life situations and human relations. And, this fundamental principle of learning by experiencing is also carried out in the classroom where students are taught to study individually.

There are several excellent Bible Col-

leges now, but Columbia Bible College has been both a pioneer and a pattern in this movement. And Dr. Robert C. McQuilken, founder and president of CBC, has been a leader in this since the beginning. At Columbia Bible College this new educational philosophy has been linked with other vital distinctives.

Foremost among these distinctives has been the insistence on victorious Christian living. Along with a consistent emphasis on high scholastic standards has been this imperative: that holiness of life and power in service are possible only through the mighty power of the Holy Spirit. And ever before the students are kept the need for yieldedness, implicit faith, and persevering prayer to know the Spirit's power.

A second distinctive has been the emphasis on spiritual discipline. It is continually stressed that ability, personality, and zeal must be governed by the disciplines of faithfulness, obedience, and perseverance.

World vision since the beginning has been viewed here as essential to the Christian leader. The world message of the Gospel and God's program of world evangelism is primary in Columbia Bible College life. The fruit of this emphasis has been the nearly 50% of the graduates who have become foreign missionaries.

A final distinctive emphasis at CBC has been the policy of financing college needs by prayer and faith. This is not simply the way Columbia Bible College has been built and maintained. It is also a daily object lesson to the embryo Christian leaders.

To young men and women facing the compelling challenge to serve Christ in this critical hour, Columbia Bible College offers opportunity for the type of Christian training most desperately needed today. Interdenominational Columbia Bible College charges no tuition, and expenses are modest. Interest students or parents may write for catalog or application blanks to the Deans of Men or Women, Columbia Bible College, Columbia, S. C.

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crossed the Potomac to Virginia for one concert, and held others in Maryland, Delaware, Pennsylvania and New York. They returned to their North Chili, New York, campus April 15.

Baptist Bible Seminary, Johnson City, New York, must limit enrollment to 325 this fall unless it finds another building to provide more classroom space. Present enrollment is 310.

Members of the A Cappella Choir at Fort Wayne (Indiana) Bible College can mention one unusual feature of their sixteen-day concert tour last spring that no future choir can duplicate. The thirty-five-voice group—and the tour—were FWBC's first.

Students at Baptist Bible Institute of Cleveland seem to be witness-minded—which isn't a bad thing at all. Quite a while ago they called their bi-monthly newspaper the *BBI Testimony*. The latest is this: they've come out with the first volume of *Marturion*, the institute's yearbook. The name is a Greek word meaning "witness." . . . BBI will add to its three-year master Bible course this fall: (1) a four-year Christian education course, and (2) a five-year pastor's course.

Loving cup award went to Bob Crocker April 6 as first prize in the Marion (Indiana) College Forensic Club's first annual extemporaneous speech contest. . . . In a chapel program March 21 Marion's sophomores dedicated \$125 worth of new platform lights as their class project.

There is a new arrival at Shelton College, New York. Named *Shelfire*, she is best described as a prayer bulletin. Less than a month after her arrival the *SheltonNews*, newly named bi-weekly, reported that "attendance at prayer meetings has been on the increase." . . . A Christian grade school starting at kindergarten is Shelton's newest academic department.

Students and faculty at Denver's new Conservative Baptist Theological Seminary suspended operations April 4 to observe the seminary day of prayer, held every quarter. . . . Commencement was commenced at CBTS May 14. It was the school's first.

END

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SUMMER is here—the time to prepare for a rousing fall and winter program.

But to do the job effectively, we need to take stock of our assets. Churches and Sunday schools cannot succeed without adequate equipment any more than could a business establishment. So if you've been limping along inefficiently, take advantage of this first CHRISTIAN LIFE annual church equipment directory to help supply your needs.

First determine whether you have adequate facilities to care for your present members. Do you have drinking fountains? Ample lavatory space? A church lounge? Hat and coat racks? Nursery rooms? Comfortable pews? Choir robes? To find your efficiency ratio, check your facilities against those provided by up-and-coming churches who already are doing a bang-up job.

But don't let your planning stop with the needs of your current membership. Remember that fall always brings an upsurge of interest after vacation months, plus the additional members brought in through your efforts and enthusiasm.

A primary endeavor will be your participation in the CHRISTIAN LIFE Sunday School Contest, calling for expansion in facilities. Since you'll need ample visual aids to interest visitors and pupils, it will benefit you to stock up now on needed projection equipment. (Incidentally, see "Use Your Own Projected Visuals" in the February *Tools for Better Teaching* for help in selecting these supplies.)

Make sure you have enough folding chairs to care for increased attendance. Secure addressing and duplicating equipment for Sunday school mailings, always valuable in promotional efforts. You'll need amplifiers if the pastor's or Sunday school superintendent's voice cannot easily be heard in the last row of the balcony. And if lighting and ventilation in your church auditorium and Sunday school rooms are inferior, you'll find it hard to hold those new members.

Of course, the appearance of your church is important. You shouldn't want the House of God to be furnished inferiorly any more than you would want your own home to discredit you. So check up on altar and chancel furnishings, on carpeting and parame-nts, on kitchen equipment and collection plates, indoor and outdoor bulletin boards. And don't lose any time bringing faulty equipment up-to-date.

It's to help you with this important task that CHRISTIAN LIFE has prepared this directory. Our Readers Service department will be glad to answer questions and send your queries to the manufacturers involved. Although there is no obligation to you, you'll find the further information they send valuable in selecting those products needed to do a top-notch job.

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Verdin Co., The I. T.

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Klagstad Studios; Krueger Metal Prod.; Manitowoc Church Furniture Co.; Maple City Stamping Co.; Norcor Manufacturing Co.; Payne-Spiers Studios, Inc.; Peabody Seating Co.; Redington & Co., J. P.; Rio Grande Importing Co.; Royal Metal Manufacturing Co.; Troy Sunshade Co.

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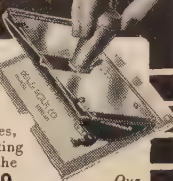
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(Continued on next page)

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How About You?

YOUR OWN CHURCH organizations are probably using ideas and projects which could be of help to other Christians. Perhaps you have developed some helpful teaching or promotional techniques of your own, or some attendance-building ideas that you feel other groups could profitably employ. Other groups are looking for the projects you have successfully completed. Send us an account of these unusual and successful activities.

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(Continued on page 69)

A Junior Choir Is an Asset

by Mrs. Kenneth Chapman

THE up-to-date pastor and musical director," says Harry Dixon Loes, well-known composer and music instructor, "will rally the boys and girls into a Junior choir." Where does that statement place you?

While Juniors in public school learn "Yankee Doodle" and "Captain Jinks," wide-awake church leaders use these golden years to develop appreciation for and knowledge of sacred music.

And it isn't hard to get started. Boys and girls between the ages of eight and twelve are eligible for Junior choir, although some authorities limit the starting age to nine because older children feel superior to eight-year-olds.

How will you determine who sings soprano and who alto? Some leaders test the children by having them sing five-tone scales. Others use a familiar song, such as "Old Folks at Home," which covers the whole octave. D to D is the usual Junior range. Test the children one at a time, then place them for singing—sopranos to your left, altos to your right.

Now you are ready to practice. Hold rehearsals regularly, at least once a week, and in the church auditorium if it is heated. If you must practice in a smaller room during winter, have one rehearsal in the auditorium before singing for a service.

Strive to bring out the natural, sweet voice of the child, teaching him to blend with others, rather than urging, "Let's make them hear us across the street!" The vocal muscles of the child still are taking form and may be strained by forced, loud singing. One director refuses to have a choir of less than twenty members because, she says, fewer children than that cannot fill the auditorium without straining. She never uses a child soloist for the same reason. A smaller church would not require

as much volume, of course.

You will find help for teaching new songs in Root's *Methodical Sight Singing*, published by Theodore Presser. A new publication, *Read and Sing*, Staff Music Publishers, has effective help. If you teach the children to read music, you will save much time in monotonous drill.

A small church with an untrained adult choir or an untrained leader will appreciate the Junior choir's use of simple, stately church songs and prayer responses. *The Youth Hymnal*, put out by Rodeheaver Hall-Mack, contains songs for this age group. *Salvation Songs for Children*, Child Evangelism Fellowship, and *Sing, Boys and Girls!* by Harry Dixon Loes also are excellent collections. Children should be taught to sing with understanding, for they cannot use expression without knowing what the song is all about.

If you are a trained director, you will want to teach the children obligato parts to sing with the adult choir, offertory responses and special day songs. You will find help in many fine soprano-alto collections available. A card or letter to Carl Fischer, Inc., in Chicago, will bring a price list. Or Readers Service of CHRISTIAN LIFE will gladly furnish such a list on request.

White surplices give a neat appearance when the Juniors sing—and they like to wear them. Information and prices can be secured from any of the choir and pulpit gown companies advertising in CHRISTIAN LIFE. And mothers often are glad to assist in making the robes.

Now your Juniors are ready to sing—once or twice a month, preferably, but every Sunday with prayer songs after the offering or prayer if you wish. You may find, as many churches have, new faces of mothers and dads in the congregation who came to hear their children sing.

END



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You Can Serve Your Church

by Bernice Carlson Flynn

ARE you looking for a place to serve in your church? Many people who want to help feel they lack the talent to teach a class or head a society. But if you have the desire and are willing to give at least an hour a week to the church, there are a multitude of ways to assist.

1. Can you type or take shorthand? Most pastors and churches cannot afford to hire a secretary and would welcome help in the time-consuming job of correspondence.

One pastor has a girl take dictation for twenty minutes, then transcribe for approximately forty. Another uses a recorder, dictating letters at his leisure for helpers to transcribe when they have free time. If a limited budget in your church prevents your pastor from enjoying the valuable aid of a recorder, encourage interested members to contribute toward its purchase. Thus, much of the pastor's correspondence can be handled by volunteer workers, releasing him for his more important tasks of study and visitation.

2. Ladies of a large New York church meet weekly to fold tracts for church distribution.

3. You can help by addressing envelopes or cards at home for church publicity. Just putting stamps on letters is a great help to a pastor or organization.

4. Take turns supervising the church nursery so that young mothers can attend the service.

5. Offer the pastor your services to do filing. This task requires little training, but help is much appreciated.

6. Give the drapes in the nursery and various other rooms a good washing and ironing.

7. Church kitchens need volunteers for spring and fall drawer cleaning, silver polishing, closet straightening and dish washing. A group could devote an evening to this work, ending up with coffee and cake.

8. How long has it been since nursery chairs were painted? Have the toys been checked recently for dangerous cracks? When replacing toys, remember that washable ones are best.

9. A busy janitor doesn't have time for everything. Someone to check on lavatory supplies once a week would be needed.

10. Do the same people launder linens after every church dinner? Assistance once in a while is appreciated.

11. Take turns on the communion committee to see that all utensils are sparkling and linens spotless.

12. If you are a music fan, offer to help the organist and choir director keep the music and robes in order.

13. If sewing is your field, offer to make new slip covers and drapes for the lounge.

14. Making phone calls to announce meetings for the pastor or particular organ-

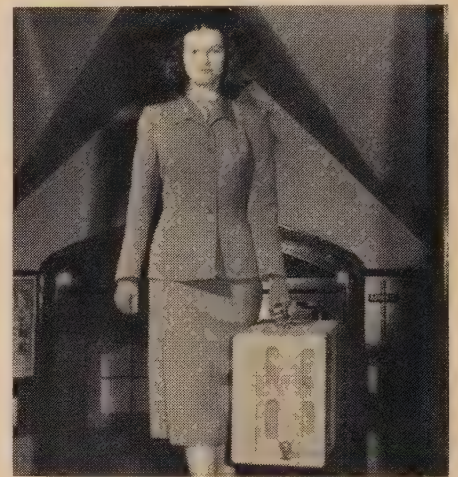
ization helps increase attendance.

15. Visiting shut-ins not only brings blessing to others but also makes your day happier.

16. Take charge of the church tract box. Keep it clean; order new tracts; see that it is always well-stocked.

17. The pastor would welcome someone to dust his books and see that they are in order.

18. If your church has a wire or tape recorder, offer to take recordings of church



Recorders help you work efficiently.

services to shut-ins. In many churches, young people enjoy this service.

19. Do you have a cradle roll department? If not, offer to take over this important task of linking children with your Sunday school through visitation.

20. Entertaining a guest speaker for dinner, even if you can't keep him overnight, is a relief to the busy pastor's family and brings blessing to your home.

21. If you drive a car, transportation to and from meetings for the elderly and for children who live at a distance is needed.

22. If you have a green thumb, check the church grounds for a way to put your talent to use. Pulling weeds and cutting grass would relieve your janitor a great deal. Or, offer to mow your pastor's lawn once a week.

23. A lady of our acquaintance feels that younger people can better teach Sunday school and released-time classes than someone who is older. So she baby-sits once a week to permit young mothers to teach. Some young people's groups offer to baby-sit gratis so that young married couples with children can attend monthly young married fellowships.

24. Mimeographing bulletins for church services is a real help.

25. Special meetings bring their share of extra chores, such as advertising, fixing chairs, supplying literature at the church entrance, ushering. Workers are needed.

So find out where you can best help. Then pitch in.

END

CHECK LIST

(Continued from page 66)

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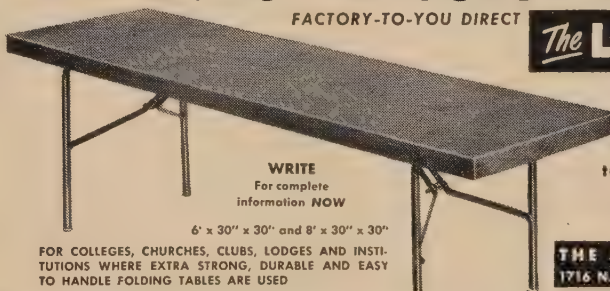
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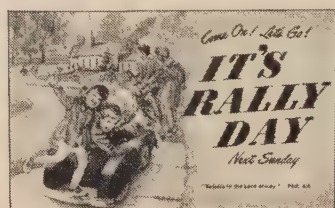
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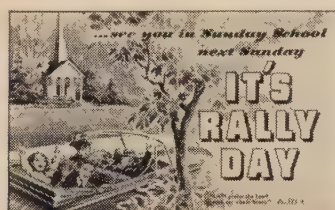
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WAY TO DO IT

OBJECT LESSON:

Reverence in Church

by **Freda Kauffman**

HERE is an effective object lesson to help instill proper worship attitudes and conduct in church and Sunday school services.

You will need: 1. A picture of Moses and the burning bush (Exodus 3). This may be a good painting, flannelgraph picture or chalk drawing, to be drawn as story is told.

2. A large, but simple, drawing of your own place of worship. This may be on wallpaper or large sheet of construction paper. Leave a generous amount of space in the foreground. If you use flannelgraph for the other picture, prepare the church for flannelgraph, also.

3. Small cutouts in the shape of a shoe, one for each child. Paste or pins if you use flannelgraph.



First tell the story of Moses and the burning bush, emphasizing the part where Moses took off his shoes because he was standing on holy ground. Be sure the children understand why he did it.

Now replace the first picture with that of the church house. The children will be pleasantly surprised to see their own place of worship.

"Here we have a picture of our very own church. Do you think this might be holy ground, too? Why do you think it is? (We come here to meet the Lord and worship Him.)"

"Do you think that we should take off our shoes before we come into the church house? No, we are not expected to do that, but there are some things which we should leave outside. Sometimes we bring actions, thoughts and articles with us which keep up from worship and bother other people."

(Continued on next page)



WAY TO DO IT

Stop That Leak!

by Marie Manire

NO DOUBT you've often heard people say: "When I was a boy, I went to Sunday school every Sunday. I even belonged to the Sunbeam Society and never missed a meeting." But—now? See them on Sunday, propped up beside the radio, newspaper in hand, or idling beside the fishing hole!

They are only part of the eighty-five per cent enrolled in Sunday school who become lost to the church.

Perhaps they went to a Sunday school class where year after year they heard the same Bible stories rehashed, with little or no application made to their lives and no effort made to win them to Christ. With a feeling that "Sunday school is for children" and an "I've learned all there is to know" attitude toward church, they stay away.

Or, their Sunday school superintendent may have dismissed Sunday school with the regular singing of, "Our Sunday school is over, and we are going home." He may have prayed, "Father, bless us as we go to our homes." Where else could the children think it proper to go, when no mention was made of church attendance? Small wonder twenty per cent of the Sunday school is the maximum present at some church services!

"I won't force my children to go to church. If they want to go, I won't stop them, but I won't force them to go," a mother told a Christian worker calling at her home. She was the same mother who later came to tell the pastor that her seventeen-year-old son was causing her heart-ache by running with a fast crowd. She would do anything to get him to come to Sunday school—anything but go herself. She learned that "A child left to himself bringeth his mother to shame" (Proverbs 29:15).

The "ounce of example" set by parents is more weighty than many of them dream. Frank L. Brown has testified of his own godly parents that "they sold us the goods from the daily sample." At his parents' golden wedding, all forty-seven children and grandchildren were found to be members of the church.

To interest young people in church attendance, some pastors have them take charge of the opening worship service on

special occasions. The choir uses some of them. Many churches conduct a Junior choir to enlist these active children and bring in their parents to hear them sing. Other young people may make posters for special services, arrange chairs, pass out hymnals. Young men usher occasionally.

Boys and girls in a town in New York were glad to stay to the morning service when the pastor made them a part of the service. He included a special five- or ten-minute object lesson or message especially for the children. He tried to have the services comprehensible to them, firmly convinced that it was "better to preach twenty-five minutes and hold the interest of a crowd of Sunday school boys and girls than to preach twice as long to a small congregation of adults."

Since statistics show that only two out of one hundred persons ever become Christians after the age of twenty-three years, this pastor wisely sought to reach the ones who were most ready and most likely to accept Christ. If there are adults who object to the introduction of children into the service, the pastor can adapt his evening service more exclusively for the adults.

In larger churches, a "Junior Church" is conducted for Juniors and Intermediates, similar in program to the regular church service but on their level.

Still other churches have found that a combined service stops the leak effectively. Instead of the usual dismissal after Sunday school, they have the Sunday school report and the service is turned over to the pastor. He announces the opening song for the church service. Occasionally a church has reversed the order and dismissed to Sunday school classes immediately following a ten o'clock morning church service.

Or, to keep them busy, young people may be enlisted in a teacher training class. Conducted regularly, this class would have a group ready and trained when needed as teachers. Fewer modest, "Oh, I don't know how to teach—I couldn't!" excuses would be heard. And, in addition, the young people would be ready to step in and do something they knew how to do, feeling they were a useful part of their church.

If there's a leak over your way—try plugging it up!

END

REVERENCE IN CHURCH

(Continued from preceding page)

(Pass out the plain paper shoe cutouts.)

"I want you to help me think of some things which we should leave outside. We shall pretend that they are our shoes. As soon as you have thought of something, bring your shoe to me, tell me what it is, and we will paste (or pin) it outside our church."

You can get them started by asking questions or by giving an apt illustration. Some

of the smaller children may not be able to think of anything, so allow them to come to you for a suggestion. Try to get them to think of such things as unnecessary whispering and talking, moving about, chewing gum, playing with articles from purses and pockets. Include thoughts about play, work or company and the big Sunday dinner ahead. You will have your own list of offences peculiar to your group.

Close the lesson with the song "The Lord is in His Holy Temple."

END



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Spiritual Clinic

DR. V. RAYMOND EDMAN, editor



SERVING as guest editor of Spiritual Clinic again this month is the well-known Christian leader, Dr. V. Raymond Edman. Dr. Edman brings a wealth of practical experience in Christian activity to the readers of CHRISTIAN LIFE. President of Wheaton College and a leading Christian educator, he also has served as a pastor and as a missionary in South America. His facile pen has contributed much to scholarly Christian literature, and his ability as teacher and Bible expositor is well-known.

It is with pleasure that we again present Dr. Edman to you, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns. Address your questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 South Wabash Avenue, Chicago 5, Illinois. Because we want this column to be as helpful and practical as possible we ask that your questions deal primarily with Christian living.

■ Is it right to use tithing money to visit the sick and carry on church work? My husband is a circuit preacher for four churches. They don't pay much salary for these high prices, so he can't visit his people to pray with them and invite them to church. He thinks we should use God's tithe for these expenses, not our salary.

One's tithe should be set aside for the Lord's work. We are to tithe what we receive, not what we think we should receive or need. In my opinion, the tithe cannot be used for one's own salary, but could be used conscientiously and carefully for expenses incurred in traveling to do the Lord's work.

■ Is it known whether or not the young of animals in Bible days were taken away from their mothers in order for humans to get more milk? Were they castrated to suit human purposes? If not, is there justification for these practices in modern times?

To my knowledge, there is no Scriptural reference either in the laws of Moses or in Biblical history on these points.

■ Were the oxen spoken of in the Bible oxen as we know them now, or were they a different animal?

The oxen were animals such as now known to us. In Bible days, as at present in many parts of the Near East, they were used as draft animals.

■ I just received some literature from an organization called the Rosicrucians. They claim to possess ancient knowledge which, when applied to one's own life, is able to unlock amazing powers. Can such knowledge be used to the glory of God or is it dangerous to spiritual life?

The "ancient knowledge" claimed by the the Rosicrucians is from pagan sources such as ancient Hindu lore and, therefore, is not the revelation of God as found in Scripture. Since the basis of their belief is faulty, the entire structure is unsatisfactory and dangerous.

■ How much right does II Cor. 6 give us to attend social and business affairs of the world, such as public ball games, skating rinks, ice hockey, horse races, etc.?

The basic principle of II Cor. 6 is stated in verse 14: "Be ye not unequally yoked together with unbelievers." The Williams translation is especially helpful. "Stop forming intimate and inconsistent relations

with unbelievers." It does not refer to the ordinary social and recreational activity. Whether or not a Christian should attend a given social event, a baseball game and the like, depends entirely on his own convictions. Our Lord Jesus was no anti-social recluse. Rather, He enjoyed gay events, such as a Palestinian wedding and the banquets given by leading citizens who were notorious for their political careers. (If there had been a Kefauver Committee in the days of Herod the Great, it would have investigated Publicans like Matthew and Zacchaeus.) The basic principle hinges on our concept of "inconsistent." Whatever is not consistent with our Christian faith and testimony is to be avoided. I am sure it refers to matters such as marriage and secret organizations, not to wholesome recreational activity.

■ A young man recently was divorced by his wife after he became converted. He tried faithfully to win her to Christ, but her life sank terribly morally. Has he the right to marry again to make a home for his children?

I believe Scripture makes it plain that the only grounds for remarriage on the part of a divorced person is breaking of the marriage bond by unfaithfulness on the part of the other. I realize that earnest Christians disagree on that point, but I understand Matt. 19:9 to mean that the innocent party is free to remarry. The basic factor in the problem you present is the grounds for divorce and which is the innocent party.

■ Can an unsaved person perform miracles using the Lord's power? Would it be possible to perform miracles using the Lord's name but the devil's power? Or can a person perform miracles using the devil's power, but believing it to be the Lord's power?

There is no Scriptural warrant for an unsaved person's performing miracles by the power of the Almighty. It is possible so to do by the power of the enemy, irrespective of what "name" is used. The magicians of Egypt performed miracles by the power of the evil one. It is possible that such miracles might be erroneously ascribed to the Lord's power. Those familiar with the power of evil spirits have observed that Satan can make himself appear to be an angel of light.

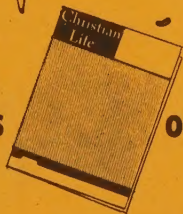


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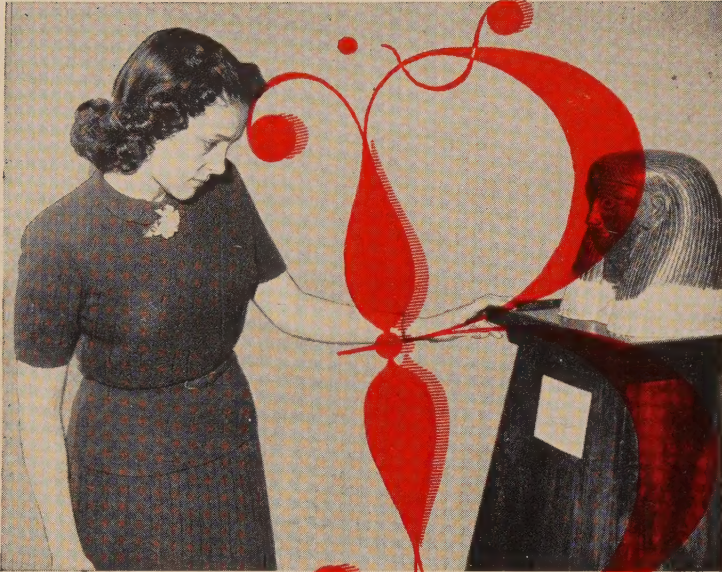
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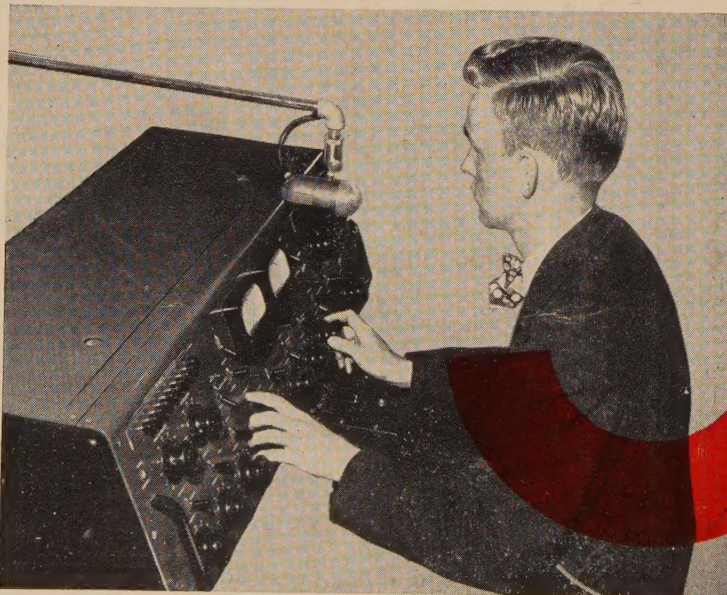
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